THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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From Wilmot's Lives of Sacred Poets.

"HERRICK is usually admired as the gay writer of a beautiful Anacreontic song, and one or two poems, of a more plaintive character. The *Noble Numbers*, contain some touching strains of religious devotion. In an early number of the *Quarterly Review*, there was an account of a visit to Dean Priory, and of the writer's endeavors to discover some memorials of the poet. His researches were unsuccessful, but he met with an old woman in the parish who repeated with great exactness and propriety five of the *Noble Numbers*, which she called her prayers, and was accustomed to recite to herself at night when unable to sleep. Among them was the following exquisite

Litany to the Holy Spirit.

"In the hour of my distress,
When temptations me oppress,
And when I my sins confess,
Sweet SPIRIT, comfort me.

When I lie within my bed,
Sick at heart, and sick in head,
And with doubts discomforted,
Sweet SPIRIT, comfort me.

When the house doth sigh and weep,
And the world is drown'd in sleep,
Yet mine eyes the watch do keep,
Sweet SPIRIT, comfort me.

When the passing-bell doth toll,
And the furies in a shoal,
Come to fright a parting soul,
Sweet SPIRIT, comfort me.

When the tapers now burn blue,
And the comforters are few,
And that number more than true;
Sweet SPIRIT, comfort me.

When the priest his last hath pray'd,
And I nod to what is said,
Because my speech is now decay'd,
Sweet SPIRIT, comfort me.

When the tempter me pursu'th,
With the sins of all my youth,
And half damns me with untruth,
Sweet SPIRIT, comfort me.

When the flames and hellish cries,
Fright mine ears, and fright mine eyes,
And all terrors me surprise,
Sweet SPIRIT, comfort me.

When the judgment is reveal'd,
And that open'd which was seal'd,
When to THEE I have appeal'd,
Sweet SPIRIT, comfort me."

THE CHURCHMAN.

From the British Critic.

MORAL ACCOUNTABILITY.

THE argument of the necessitarian proceeds as follows: Whenever a man chooses or determines in one way rather than in another, there must be a *cause* for this choice or determination. This cause, it is maintained, cannot be the will itself; for this would suppose a volition to be the cause of itself, which is absurd. It must, therefore, be something at once different from the will, and independent of it, and can be nothing else than what is called a motive; and as every act of the will must proceed from or be the effect of some motive, it must receive its whole energy and direction from the power and character of that motive. The will, in every case, must follow the prevalent motive, on the same principle as every other effect must follow its cause.

We are inclined to agree with the author in holding that a fallacy lurks in the confusion of the terms here employed, in which the word *effect* is applied to a state of mind which itself is really the *cause*. Volition, that energy which accompanies or produces every act, is rather to be held as an independent exercise of the will than an impulse conveyed by any thing external to the mind itself. The mind, no doubt, must be influenced by motives and determined by reasons; but the weight of the motive and the view of the reason depend so much upon the peculiar character of the individual to whom they are addressed, that no one, prior to experience, can predict their effects. In a word, the influence produced in the mind by any consideration depends more upon the state of the mind itself than upon the consideration viewed apart; and it will be found different in every two persons to whom it shall be applied. Hence it is obvious that the relation between cause and effect in intellectual philosophy is not the same as in physics: for while, in the latter, the effect produced may not only be measured, but even previously determined by a reference to the cause, in the former, the result depends chiefly on the varying qualities of the substance on which the cause operates. To make this statement intelligible, recourse may be had to the following example.

"If you taste an infusion of coffee, you have the sensation of bitterness. This sensation is an *effect;* and, as an effect, or change from a previous state, must have a *cause.* And what is the cause? Undoubtedly the tasting of the coffee. When this is done the sensation of bitterness is felt; when this is not done the sensation is not felt. So far well. But to ask what is the cause of the bitter sensation is only going half way into the matter. There still remains another inquiry, namely, Why does the coffee *produce* this effect rather than *not* produce it? Or why does it produce this effect rather than a different one? Why does it produce a sensation of *bitterness* rather than of *sweetness?* Now this—not what is the cause of bitterness—is the question corresponding with that, why does the will determine in one way rather than another? If the necessarians, then, are to argue that when the will chooses one course rather than another, there must be a cause for the preference external to the will itself, may we not as well argue that if coffee causes a bitter rather than a sweet sensation, there must be a cause for this? Show us the one cause, and we shall show the other; if you cannot, neither need we."

Mr. Smith means to show that in tracing the succession of events, usually denominated cause and effects, we come at length to a cause which has not, so far as we can perceive, been produced by any other, and must therefore be held the first of the series. Volition, he asserts, is a cause of this kind; it is the source of action in every living creature—in the snail and oyster as well as in the dog and man. The necessitarian says that volition is an effect produced in the mind by motives; whereas Mr. Smith maintains it is not philosophical to go any farther back than to volition itself, inasmuch as we cannot establish any certain connection between the will and any preceding state of the intellect or affections. The followers of Priestley assert that there is in motives a *necessary power*, which acts as regularly in all cases, where man is concerned, as the principle of attraction among the orbs of the solar system, or that of vegetation, wherever there are heat and moisture. But our author calls in question this necessary power as applicable to the preferences and determinations of the human mind; observing that the real point under discussion, is not whether every effect that is properly and truly an *effect* must have a cause; it is rather to find out how a *cause* that is not itself the effect of some other cause, comes to operate in one way rather than another, or any way at all. "Does your *necessity* or *power* explain it better than my *will* or *volition* does? Is the former more conceivable than the latter, or more easily shown? Is it better; is it half so well understood?

It is therefore maintained that whatever difficulty exists in showing that an intelligent agent may *will* in one way rather than in another without a cause for so willing, exists alike in showing how a cause can operate in one way rather than in another; that is, be the cause of one effect rather than of another effect. It follows, therefore, that the argument of the necessitarian is formed by the application of a philosophical axiom to a case which it does not comprehend; it speaks of that as an effect which is not an effect, but a cause: a volition is not an effect at all; to suppose it to be so is to beg the question. Since we must suppose a first cause operating in some specific mode rather than another, why may not volition be such? But apart from the general position that every effect must have a cause, the necessitarians further insist, in regard to the nature of the specific case, that there is an absurdity in supposing the will to act independently of motives. What can be more absurd, it is asked, than to suppose that a man who has a motive to act in one way will act in another way in which he has no motive to act! Or to suppose that a man who has a strong motive to act in one way, a weak motive to act in another, will follow the weak instead of the strong motive! This, it is admitted, is a plausible mode of reasoning, and here lies the apparent strength of their argument. But the doctrine of free agency does not require us to assert that the will in any case acts without motives; it proceeds no farther than to maintain that in following one motive rather than another, the mind is not in every case impelled by a power in the motive, but that, by a power of its own, it chooses to act from one motive rather than from another; exerting its inherent power of selection independently of the strength of either motive. Besides, as the name of the strongest motive may be given to that, which the will, in *fact*, chooses to follow, it must always be true in one sense, even on the theory of free agency, that the will follows the strongest motive; and to say the contrary must just be the same sort of absurdity, as to say that a triangle may have four sides. In combating, then, the absurdity imputed to their opponents, of supposing the will to act without motives, or to follow a weak rather than a strong motive, the necessitarians, as Mr. Smith observes, combat a phantom of their own raising; and a victory over this phantom they have shown themselves apt to mistake for a victory over the real power with which they have to contend. A man who chooses between duty and inclination, must act, even upon the theory of free-will, from a motive. If he prefers his duty to inclination, he acts from a motive; he prefers his inclination to his duty, he acts from a motive; and still upon the supposition that his choice is not an effect, but the specific operation of a cause. Upon the same supposition, if he chooses to follow his duty—duty may be said to be the strongest motive with him; if he chooses to follow his inclination—then inclination may be said to be the strongest motive with him.

In short, we come to an identical proposition; making the motive we follow, whatever it is, to be the strongest motive. But as the strength of any given motive is admitted not to be the same in any two individuals at one period of time, nor in the same individual at different periods, it follows that the efficacy of the motive depends altogether upon the tone of the mind to which it is addressed. Hence, in every particular case, the motive which prevails is the strongest, merely because the will consents to yield to it at that moment of time.

For the Churchman.

CANON OF 1835.

SECTION II.

LET it be remembered that the question upon this canon is a question of law, not of theology; that it is to be decided upon the same principles upon which a court of law would decide it, if the canon were an act of assembly; that if the legal construction of the canon requires the convening of a majority of the bishops in order to execute it, and they do it separately, their act is void — the election invalid. The bishop thus elected will, of course, have no legal jurisdiction, and may subject himself to civil suits in attempts to exercise ecclesiastical authority; and, if I rightly understand the principle laid down by Bishop White in his charge delivered at the Pennsylvania State Convention of 1831, and his opinion be correct, the bishop so elected will have no spiritual powers. Of course, his episcopal ministrations will be void, — his ordinations, — his consecrations. If this be so, and two or three such elections made, it is impossible to foresee the mischiefs which might result therefrom. Even the succession might be endangered.

I now proceed to show it to be a well-established principle of law, that if a power or authority be to be exercised by several individuals, the execution of which requires the exercise of judgment, discretion, or deliberation, those individuals must meet together to execute it; and if they do not, their proceeding is void. Let me here state, in elucidation of some of the decisions I shall cite, that acts which require in the doing of them the exercise of discretion, consideration, deliberation, are called *judicial*, —not as connected with the administration of justice, but because requiring the exercise of judgment; those acts which are merely mechanical, in the doing of which there is no action of the mind, are called *ministerial.* Now for the law authorities:—In 1 Bacon's Col. 319, the law is thus stated: "Where a number of persons are intrusted with powers of a public nature, and not of mere private confidence; and all of them are regularly assembled, the majority will conclude the minority, and their act will be the act of the whole. If the power given *requires the exercise of judgment*, all the persons intrusted with it *must be assembled together* when they execute it." In 3 Term Rep. is a case decided by the King's Bench in England, decisive of the very principle. By the statute 43 Elizabeth, ch. 2, two or more justices of the peace are authorized to appoint, under their hand and seal, overseers of the poor. One justice signed a warrant appointing certain persons overseers, and then sent the warrant to three other justices, who separately signed the same at their respective houses. This appointment was declared illegal and void, because the justices did not meet together to do it. Lord Kenyon, C. J., says, "It is admitted that in the case of orders of removal, they (the justices) must act together; and for this reason, that they may assist each other, and that the result of their conference should be the ground of their determination. Now, I cannot distinguish this case from that. This is not merely a *ministerial* act; if it were, like signing a rate, that might perhaps vary the question; but it is a *judicial* act, wherein the justices are to exercise a discretion; and in order to make this a good appointment, the justices should have acted together." Ashurst, J., says, "The justices, in appointing overseers, do not act ministerially; the statute has vested a discretion in them, and they should act together; and, it being matter of discretion, they should confer together for the purpose of a communication on the subject-matter on which they are to determine; but this cannot be done when they are not together, and when no conference takes place." Grose, J., gave a similar opinion. In the same book, 2 T. R. 380, is another case establishing the same principle. The statute relating to *paupers*, 43 Elizabeth, says, "It shall be lawful for the churchwardens and overseers, *by the assent of two justices*, to bind such children to be apprentices." The parish officers bound the pauper in this case, by indenture; which indenture was separately assented to by two justices by signing the same; but the two justices did not assent to or sign the same *at the same time* or in the *presence of each other.* The indenture and binding was set aside for that reason. Lord Kenyon, C. J., delivers an opinion recognising the distinction between the act to be done being ministerial or judicial; if the former they need not meet; if the latter they must. The act in the present case he considers judicial; for, says he, "In my mind, they (the justices) are called upon to examine with the most minute and anxious attention the situation of the masters to whom the apprentices are to be bound, and to exercise their judgment solemnly and soberly before they allow or disallow the act of the parish officers; for which purpose it is necessary *they should meet together.*" Ashurst, J., "The act of the justices in this case is an *act of judgment*," &c. Butler, J., and Grose, J., to the same effect. In 8 East's Rep. 319, the same principle is recognised in regard to the acts of commissioners of bankrupts who have certain powers granted them by statute. Lord Ellenborough adopts the doctrine that in the exercise of those powers the commissioners "ought to hold counsel together," and "exercise together every material act of judgment." And in a note in page 327 the principle is thus stated: "All acts of judgment required of two or more persons must be done together," and authorities are cited to support it. In 11 Vezey's Rep. is a decision in Chancery recognising the same principle. A commission had issued authorizing four persons therein named to walk over, survey, and make partition of a piece of land "according to the best of their skill and judgment." They went together over the land, caused a survey to be made, each took a copy, and then, separate and apart, two made a partition one way, and two another, both of which were returned to court. Lord Chancellor Eldon would adopt neither, nor examine either; but set both aside, and says, "They (the commissioners) do not meet together, *as they ought*, and *expose the mind of each to all;* and see how they can decide together: but making their decision separately, they meet; each abide by their own decision," &c. "It is clear this is not a due execution of the authority upon either side." In 1 Vezey's Rep. 413, is a case decided by Lord Chancellor Hardwicke, which some may think more analogous to our own, because it relates to the election of a clergyman; though it is but the application of a common principle to that case. Twenty-four of the principal inhabitants of the parish of Leeds were authorized, under an ancient decree of Chancery, "to present and elect a proper person" as minister for the parish. A vacancy occurring, the twenty-four met, and twelve voted for Scott and twelve for Kirkshaw; and so no election then made. One of K.'s friends dying, Scott's friends determined to have a meeting, at which meeting seven of them were present in person and five more by proxy, which proxies being in writing, stated that the votes under them were to be given for Scott. They signed the presentation of Scott and sent it to the other trustees, who did not think fit to sign it. Several objections were made to the validity of the proceedings; and among them, 1st, that notice of the meeting should have been given to the others; 2d, that the votes by proxy were illegal. Now it is obvious that if no meeting was necessary, no notice for the meeting to the others was necessary; and the signing the presentation by each was his separate act; and if letters would have made a good election, the written presentation signed by the twelve was at least as good. As to the proxies, if letters declaring whom the writers voted for would be sufficient, proxies under hand and seal declaring the same thing would be equally so. But Lord Hardwicke sustained both objections. He says, "This brings on the question whether here has been a sufficient valid election of Scott. What I ground myself upon is, that the decree requires not only a presentation but *election*, which puts an end to what was insisted upon, that this being but a presentation, if any one or two of the trustees had met and signed an instrument of presentation, they might have sent it about to the houses of the others. But the decree requires a previous election; in order to which there must be a meeting and assembly." "The duty of electors at meeting was to see and hear the proposal of any candidate that should offer; and to judge of their merits and offer reasons as to their fitness." The law presumes persons who meet to elect, act reasonably; and that the reasons and arguments offered by one, would influence the others: therefore the not giving an opportunity to one to meet, avoids the election, as has been frequently determined. Other candidates might be proposed, which ought to be taken into consideration; and the majority of the whole number might have agreed therein," &c. In regard to the proxies, he says, "Here is a personal trust; the decree has directed the election should be by the trustees or the major part, which requires judgment. There is no instance where a trustee is allowed to make a proxy to vote in a personal trust of this kind: the trustees were themselves to judge of the qualifications of the candidates, and could not delegate that judgment to others, but ought to exercise it themselves. I think these proxies, so far from being the better for the name of the particular person for whom they are to vote, being given, they are the worse for it; the trustee who does so, *determining himself without hearing his brother trustees.* On these reasons, the election of Scott is not to be supported." Only one authority more, and that from a decision of the Supreme Court of Pennsylvania, delivered by the late C. J. Tighman. In 8. Binney's Rep., 485, he says, "It is conceded that when several persons are authorized to do an act of a public nature, *which requires deliberation*, they all should be *convened;* because the advice of all may be useful, though all do not unite in opinion." Other cases to the same effect might be adduced; but those already cited, fully establish the principle contended for. If then the question were before a court of law, it will hardly be doubted, that the decision would require the convening of the bishops.

JURIDICUS.

For the Churchman.

CONGREGATIONALISM.

MR. EDITOR,—As the system of Congregationalism is undergoing a strict but impartial examination by your very able correspondent, Juris Consultus, I have thought that the publication of some documents in my possession might tend to illustrate some of his positions. With your permission, therefore, I shall proceed to lay them before your readers.

It is a well-known fact that the early churches of New-England were entirely independent of each other. They made it a subject of continual boasting that they acknowledged no superior authority under CHRIST. In process of time *consociations* were introduced for the alleged purpose of being a bond of union, and an ecclesiastical judicatory, in cases of difficulty referred to them by the churches; but there is great reason to believe that they were instituted by the clergy, as a means of self-defence against the fickleness, the prejudices, or the hostility of their people. That they have in many instances answered this end, is a matter of general notoriety; though the scandal, the neglect, and the insolence of the people of their charge, and last, though not least, the tardy payment, if not the absolute withholding of their salaries, have often rendered their situation so uncomfortable as to oblige them to resign. It is very singular that churches, so jealous of ecclesiastical authority, and which contend for the divine institution of Independency, should submit to the control of a consociation, (alias presbytery, in all but the name.) It is true that some of the Congregational churches were slow in coming into the measure, and a few retained their independency; yet a large majority of them voluntarily placed their necks under a yoke more heavy and galling than that which drove them into the wilderness to enjoy *religious freedom.* To show the practical working of the system of consociations, I shall first lay before your readers an account of the trial of the Rev. Mr. H., of Sheffield, Mass., in the year 1764, copied from the original papers now in my possession.

"Articles of complaint against the Rev. Mr. H., which are matters of difficulty and grievance in the minds of the dissatisfied brethren, to be laid by them before the Ecclesiastical Council, which is to sit at Sheffield on the 12th day of December next.

"I. The Rev. Mr. H.'s principles and practice with respect to church government and discipline, appear to us to be inconsistent with Congregational principles, and the Cambridge Platform, on which this church was settled; and most contrary to the institution and command of CHRIST in this matter; which has long been matter of difficulty and uneasiness among us, and now renders our subsisting together absolutely impracticable, and so a separation necessary. This may be illustrated and proved by the following facts. 1. He refused to lead the brethren of the Church to those acts which were necessary to discipline an offending brother when requested; but on the contrary, admitted said offending brother to vote in church meetings contrary to the mind of most of the brethren. 2. That he has recorded that as a vote of the church respecting himself, and in his own favor, which the church never thought of voting, but is contrary to their intention and design in the vote they made; and since insists that said vote shall stand, contrary to the remonstrance of the brethren of the Church. 3. This refusing to join with the brethren of the Church in calling a mutual council to hear and give their advice with respect to all matters of difficulty subsisting between him and us, agreeable to the repeated advice of neighboring ministers and the request of the Church. 4. This adjourning a church meeting contrary to the voice of the brethren; and at said adjourned meeting, proceeding with but four of the brethren to lay the rest under censure before they had been dealt with about their supposed offence, or had opportunity to answer for themselves. 5. His declaring and insisting upon it, that the whole authority of church government and discipline lies in the hands of the ministers of the Gospel; so that according to CHRIST's institution there can be no ecclesiastical council which includes any members besides ministers, and the brethren of particular churches have not authority to act in any matters of discipline. 6. When he had called his church together, he turned the most of the brethren out of the room, and then proceeded with but four brethren to choose and call a council; and signed the letters missive in the name of the church.

"II. The Rev. H. has, we apprehend, been guilty of that immorality, which is contrary to the holy rules of Christianity, and so very unbecoming his character as minister of the Gospel, as utterly to disqualify him for that station; at least, to render his separation from us as our pastor, expedient and necessary, and that in the following instances."

The *aggrieved brethren* then proceed to prefer their charges, two in number, against their pastor. 1. That in several instances "he had been disguised with strong liquor, so as to be a reproach to his character and our holy religion." 2. They charge him with falsehood, "he having said that, in one church meeting, which he denied that he ever did say in the next;" at one church meeting "he had read a vote which declared the whole church under censure, and afterward denied that there had been any such meeting;" and that he had called a council unauthorized, in the name of the church, and drew the letters in such a way and so conversed with the ministers before they came, as led them to suppose that they were a mutual council, chosen by the pastor and the dissatisfied brethren.

I shall omit the other charges, which relate to the rude and uncivil treatment of the aggrieved brethren on the part of the Rev. pastor, and certain censures or cutting rebukes uttered by the same, and quote only the conclusion.

"Agreeable to what is mentioned above, we desire that the union between our Rev. pastor and the Church may be dissolved; we subscribe ourselves, the aggrieved brethren.

EBENEZER SMITH,
ANTONY AUSTIN,
HENRY NOBLE,
G. NOBLE,
O. BUSH,
E. ROOT.

Signed, Nov. 28th, 1764."

The members of the Church opposed to their pastor, in order to be even with him, assembled in caucus and chose another council, composed of members unfriendly to their minister, and on whom they could depend to sustain them in their persecution. From the documents it appears that there was no end to the criminations and recriminations on both sides. The pastor, far advanced in life and tottering on the brink of the grave, used his crutch manfully—kept his enemies at bay for some time; at length however his strength became exhausted, he was worn out by the calumnies, insults, and persecution of the aggrieved brethren, and he consented to a mutual council and asked for a dismissal. This council was composed of six clergymen, and six "Revd. Elders," or "worthy messengers," as they are called, who met at Sheffield, Dec. 12th, 1764. The records of this council, which I have in the hand-writing of the scribe, are too voluminous to copy at length—suffice to say, that the Rev. Mr. H. was acquitted of the charges of intemperance, falsehood, and uncivil treatment of a committee of the aggrieved brethren, they having as it was thought fully deserved it; yet they voted that his principles of Church government did not appear to be agreeable to the Congregational, or Cambridge Platform, and that his acts of discipline were not in accordance thereto—much time was spent in examining witnesses on both sides, and many curious depositions were given, of which I give the following as a sample. It was given by Miss L——, a tavern-keeper's daughter, to prove the Rev. Mr. H. guilty of intoxication.

"I, the subscriber, hereby testify, that one evening about the 24th or 25th of January last, the Rev. Mr. J. H., being at my father's house in G. Barrington, some time the same evening; it being the night or evening wherein it was expected that Mr. J. Sexton's land would be sold at a vendue: I happening to go out near the place of the wood-pile, there I saw the said Mr. H. standing, and as I was returning into the house, I met Mr. E. Bush at the door, going out toward the said wood-pile. Further saith not.

B. L."

Such was a part of the evidence on which the aggrieved brethren depended, to convict an aged minister of the Gospel of the crime of intemperance; and the other charges were supported in much the same way. The following resolution shows the conclusion to which this consociation, or council arrived, after a patient investigation of the whole matter.

"*Sheffield, Dec. 12th,* 1764.

"At a council mutually chosen by the Rev. Mr. J. H., and the church under his care; the Rev. Mr. H., *by reason of age and infirmity, and little prospect of usefulness*, desiring to lay down and dismiss the ministry, the church and people agreeing thereto, and both petitioning therefor; this council concurs thereto and declares the relation dissolved.

J. L., *Scribe.*"

Few comments are needed on the above history. It shows in a very strong light the practical working of the system of Congregationalism, *so called*, and the results flowing therefrom. It should be observed, that the Rev. Mr. H., as far as I can ascertain, was a man of talents and piety, but was so unfortunate as to be of an independent turn of mind, and not disposed to humor the prejudices or spare the vices of his flock. The consequence was a bitter and unrelenting persecution, which brought "his grey hairs with sorrow to the grave."

In my next I shall give some cases of Congregational discipline, which happened under my own observation.

C——.

For the Churchman.

FRUITS OF THE SPIRIT.

THE presence of the HOLY SPIRIT is known by his fruits, or by the effects he produces. Like the wind, he is invisible; but his force and power are as surely felt as the force and power of the wind. When we feel and see the force of the wind we know it bloweth, but the wind itself we see not. When we feel or see the effects of the SPIRIT of GOD, we know he is operating there where we feel or see the effects of his operations, but him we see not. Like all other spirits he is invisible to human eyes.

That we might be at no loss in judging of the presence of the SPIRIT by his fruits, the apostle has told us in plain terms what those fruits of the SPIRIT are by which we are to judge of his presence. *Love* to GOD and man; *joy* in a sense of GOD's love to us and to the world, and in the promise and hope of eternal life with him; *peace* with GOD and with our own consciences, through the remission of sins, and as far as we are able, with all men; *long-suffering*, or bearing with patience the evils and troubles of the world, and particularly the provocations, and persecutions, and injuries of unreasonable and wicked men; *gentleness* to all with whom we have any intercourse; *goodness*, or a ready disposition to do good to others as we shall have opportunity; *faith*, or fidelity in all our engagements, endeavoring to fulfil them punctually, to the utmost of our power; *meekness*, not being provoked to anger by any thing that shall happen to us; *temperance* in the use of the good things of this world, in the indulgence of bodily pleasure, and in the due regulation of the passions of the mind. Where these fruits are produced there is the SPIRIT of truth as a comforter and supporter, and as the principle and perfecter of all good and holy dispositions. Look for them among those who are governed by the temper and spirit of the world and you will never find them; they know them not, and therefore they know not the SPIRIT of truth, nor can receive him. Among them you will easily, and in abundance find the works of the flesh, which lusteth against the SPIRIT, and are contrary to it—*adultery, fornication, uncleanness, &c.* Gal. v. 17-23.

The reason, therefore, why the world—men who live in worldly pleasure, are governed by worldly policy, are animated by worldly hopes —cannot receive, nor see, nor know the Com-

forter, the SPIRIT of truth, the HOLY SPIRIT of GOD is because the adulterous man, who lives in the lusts of uncleanness, cannot at the same time follow after righteousness, holiness, and purity, nor he that is an idolater be at the same time a worshipper and servant of the true GOD; nor he that runs into schisms and heresies be a faithful member of CHRIST'S Church; nor he that lives in hatred, wrath, envying, murder, be in love and peace with mankind; nor he that delights in civil strife and sedition be an honest and faithful member of civil society. These things are contrary to and mutually destroy each other, and can therefore never subsist together.

If the presence of the SPIRIT is to be ascertained by his fruits, as St. Paul hath asserted, we may see the error of those religious people who judge of conversion or regeneration, and election, by strange unaccountable feelings, which nobody can see or know any thing of but themselves. GOD forbid I should judge those people further than to say, that they judge by a rule which the Scripture hath not established. That directs us to the fruits of the SPIRIT, which we cannot help knowing when we have them, and which will be open and visible to all observers. CATHOLICUS.

For the Churchman.

MR. EDITOR,—I am grievously disappointed in your answer to my queries. I honestly sought to be enlightened, and you have hoodwinked me with a bandage of your own making, and then held me up to your readers, saying, "See the blind man!"

Suffer me to make a very few remarks, as brief as may be, on your last article.

1. We are discussing a nice theme. "Dictionary" definitions and "popular senses" will not serve our purpose, if we wish to do the work well. If "*moral*" is to be understood to mean "relating to the mind or soul;" either it must be included in "*ecclesiastical*," or the Church must be taken not to have relation to the mind or soul.

2. You have overlooked a disjunctive particle in my second query. I put *two* cases to you. You have made them *one;* and thence drawn a seeming contradiction.

If there *were* a contradiction, it would be chargeable, not on the form of the question, but on the theory which allows of its being put in such a form.

Your change of the language of my query renders it less precise than before. "*Full* possession" is a clear, definite expression; "possession, *speaking generally*," leaves a thousand corners for obscurity, a thousand loopholes for retreat.

Your answer to your own new putting of the question is strangely indefinite. "He lacks all the ecclesiastical gifts," you say: this is assumed in the query. "And *so much* of the moral gifts *as is necessary* to enlighten his understanding, or rectify his will *on the particular point* in reference to which he is either ignorant or perverse." That "particular point" is, by the question, the value of the ecclesiastical gifts, which, "in ignorance or wilfulness," he neglects. The man, then, by your answer, who does not know, or will not choose, the "ecclesiastical gifts" of the SPIRIT, lacks "*so much* of the moral gifts" as would make him know, or choose them; *i. e.* because he lacks *them*, he lacks the power or will *to have them*.

What you go on to add as "a further lack" seems to me irrelevant to the question, and is, moreover, as I humbly conceive, a non-entity. The question relates to the case *of an individual.* Your additional statement, if I understand it, can refer only to that of *a society*, in which, and on which, such effects as you describe are supposed to be produced. But inasmuch as every such society is necessarily made up of individuals, and affected only by effects really produced in and on such individuals, it is in the latter that I must see such effects before I admit their reality. Where am I to detect the spiritual action and reaction of union and disunion, if not in the hearts and lives of individuals? Save me from generalizations and abstractions in the statement and discussion of religious truth!

3. The "metaphor" in my third question is *your own*, marked as such by inverted commas.

The definite article in capitals did "express" my reference to blessings "exclusively" possessed by the Church—if any. The form of expression was adopted for the convenience of retaining your own language.

Your answer is, in substance, The Church exclusively possesses such blessings as its Founder has been pleased to make inseparable from its constitution and relation to himself. *In* the Church he communicates "the ecclesiastical and moral gifts in the union in which they were instituted and designed to continue." I am not much enlightened by this statement. I want, 1, the evidence of such institution and design as to an assumed union; 2, a definition of the union itself.

4. For such definition I asked, in other terms, in my fourth query. I put a double lemma: EITHER there is *no necessary union*—the "moral and ecclesiastical gifts of the SPIRIT are wholly dissociated in the divine dispensations:" OR there is such a union, ("connection" was the word I used,) and in that case, what is its "nature and extent?"

Your answer to this last branch is, of course, vague and partial; for you have adopted the other position, and admit that there is *no necessary union* between "the moral" and "ecclesiastical" gifts of the HOLY SPIRIT, exemplifying your statement by citing the Quakers and the Romanists.

Here then you rest, and I seem to see heaven constructed, on your plan, with the poet's two-fold gates, of horn and ivory, for the issue of blessings real and unreal, but with an additional ingenious contrivance, something like the slides of a magic lantern, by which those gates may be brought, wholly or in part, to coincide; so that their effluxes may proceed in a "union," by nature "excellent," but in "extent" "various; sometimes partial and imperfect, at other times entire and perfect."

If I have trespassed on you with this statement, Mr. Editor, it is because I owed it to myself. Unfortunately, the discussion of the point at issue is hardly, if at all, advanced. Your explanation is to me less clear than the article which seemed to call for it. I begin to doubt whether we *can* understand one another.

One thing I must beg our readers clearly to understand—that the distinction, all along recognised in this communication, between "moral" and "ecclesiastical" gifts of the HOLY SPIRIT of grace, is that of the Editor of the Churchman, not of Ζητητικος.

For the Churchman.

ANNULAR ECLIPSE OF THE SUN.

Sunday, May 15th.

THIS remarkable eclipse, although it will not be *central and annular* in any part of the United States, will be VISIBLE FROM EVERY PART OF OUR CONTINENT.

The *path of the eclipse*, or dark shadow on the earth, throughout which the eclipse will be both central and annular, will be in general about a hundred and sixty miles in width. It will commence at a point in the Pacific Ocean, situated south of the city of Mexico, and will pass over Guatimala in Central America, and proceed as far east as to the northern portion of the Caspian Sea.

The annular appearance, or a bright ring round the Moon, will be visible from Gautimala, in the southern part of Mexico, and from the island of Jamaica, the southern part of Cuba, and all the parts of England, Scotland, and Ireland between the latitudes of Durham and Perth. In all this path, the Moon will entirely conceal the sun, excepting its mere outer edge, which, in the midst of the eclipse, will form a bright annula, (or ring) round the Moon.

The eclipse will begin, (or the Moon's penumbra or shadow will first touch the earth,) at 6h. 10m. A. M., *clock time at New-York*, in long. 70 deg. 54 min. West of Greenwich, lat. 2 deg. 10 min. south.

The annular eclipse will begin, (or the centre of the penumbra will first touch the earth,) at 7h. 22m. A. M., in long. 98 deg. 16 min. West, lat. 7 deg. 58 min. N.

The sun will be centrally eclipsed, at 9h. 25m. A. M., in long. 36 deg. 20 min. West, lat. 49 deg. 17 min. N.

The central and annular eclipse will end, (or the centre of the penumbra will leave the earth,) at 10 h. 49 min. A. M., in long. 52 deg. 41 min. East, lat. 44 deg. 50 min. North.

The whole eclipse will end, (or the penumbra will leave the earth,) at a few seconds after noon, in long. 28 deg. 51 min. East, lat. 35 deg. 13 min. North.

The times and aspects of this phenomenon, at several of our principal cities, will be as follows.

NEW-YORK.

Beginning, - - -	7h. 9m. 55s. A. M.
Middle, - - - -	8h. 20m. 39s.
End, - - - - -	9h. 40m. 9s.
Duration, - - -	2h. 30m. 14s.

The eclipse will begin on the right side of the sun, and will conceal nearly 8 digits (that is two-thirds,) of its orb, on its southern limb or lower part.

ALBANY.

Beginning, - - -	7h. 15m. 32s. A. M.
Middle, - - - -	8h. 26m. 2s.
End, - - - - -	9h. 44m. 50s.
Duration, - - -	2h. 29m. 18s.

Digits eclipsed, 7½, or about three-fifths on the lower limb.

PHILADELPHIA.

Beginning, - - -	7h. 3m. 30s. A. M.
Middle, - - - -	8h. 13m. 34s.
End, - - - - -	9h. 32m. 16s.
Duration, - - -	2h. 28m. 46s.

Digits eclipsed, nearly 8, on the lower limb.

BOSTON.

Beginning, - - -	7h. 25m. 35s. A. M.
Middle, - - - -	8h. 38m. 17s.
End, - - - - -	9h. 59m. 41s.
Duration, - - -	2h. 34m. 6s.

Digits eclipsed, 8, on the lower limb.

WASHINGTON.

Beginning, - - -	6h. 54m. 1s. A. M.
Middle, - - - -	8h. 3m. 2s.
End, - - - - -	9h. 21m. 4s.
Duration, - - -	2h. 27m. 3s.

Digits eclipsed, 7¾, on the lower limb.

BALTIMORE.

Beginning, - - -	6h. 56m. 25s. A. M.
Middle, - - - -	8h. 5m. 23s.
End, - - - - -	9h. 23m. 4s.
Duration, - - -	2h. 26m. 39s.

Digits eclipsed, 7¾, on the lower limb.

RICHMOND.

Beginning, - - -	6h. 48m. 57s. A. M.
Middle, - - - -	7h. 58m. 2s.
End, - - - - -	9h. 14m. 59s.
Duration, - - -	2h. 26m. 2s.

Digits eclipsed, 7¾, on the lower limb.

At all these cities, the eclipse will begin at the right, and pass to the left side of the sun's orb.

At New-York, as the sun will be nearly two hours and a half high at the beginning of the eclipse, the phenomenon may be viewed under very favorable circumstances.

The attention of those who may be provided with telescopes, is particularly called to the remarkable spots now visible on the sun's disc; and also to the planet Venus, now at her greatest eastern elongation that will probably be visible with the naked eye, at the moment of the sun's greatest obscuration. J. F. S.

New-York, May 6, 1836.

For the Churchman.

MR. EDITOR,—Your last number contains an article signed "Querist," animadverting upon the proceedings of the Standing Committee of this Diocese, in relation to the election of the Rev. Samuel A. M'Coskry to the Episcopate of Michigan. The only part of it requiring notice, (the rest, together with the additional set of questions promised, may pass for what it is worth,) is that which charges the Standing Committee with publishing their decision for the purpose of influencing other committees, and with want of courtesy and delicacy toward the venerable presiding Bishop, in giving him the first information of what they had done, through the columns of the Churchman. It is but justice to the gentlemen composing the Committee, to make known, that *no order* was taken by the Committee on the subject of giving publicity to their decision. The Secretary was simply directed to send an authenticated copy of their decision to the presiding Bishop, by letter. The letter was deposited in the post-office in time for Thursday's mail, whereas the Churchman was not mailed until Friday. If, therefore, the Churchman was first received or first read, the blame thereof cannot be imputed to the Committee or their Secretary, as it is to be presumed neither party will be held answerable for post-office delinquencies. In conclusion, I must be allowed to put one question to "Querist," which I hope he may not find it "troublesome" to answer. Was he not *informed* of the facts here stated, before his communication to the Churchman went to press? RESPONDENT.

DEFERRED MATTER.

Diocese of New-Jersey—Southern Visitation.—On Sunday, the 17th of April, second after Easter, Bishop Doane visited St. Andrew's Church, Mount Holly, preaching and administering the holy communion, in the morning—examining the children in the catechism, in the afternoon—and preaching and confirming *six* persons, in the evening. The Rector, the Rev. Mr. Morehouse, officiated in the desk, and catechized the children. The congregations during the whole day were larger than on any former occasion, and there is every token of increased prosperity, both in temporal and spiritual things, in that interesting parish.

In the afternoon of Monday, the Bishop, accompanied by the Rev. Mr. Morehouse, visited Pemberton, where he preached in the Methodist Church, and also administered infant baptism.—*The Missionary.*

Moravian Mission in Jamaica.—(Extract of a letter from a gentleman of this city, a member of the Moravian Church, now in the island of Jamaica, dated Little Culloden, Feb. 22, 1836.)—"In some former letter, I mentioned our intention of spending some time at this place. It is a little marine villa, belonging to Mr. Scott, and a preaching place of the United Brethren every fortnight. The attendance is very numerous, amounting to several hundreds. Our missionaries on the island all deeply regret that a permanent location cannot at once be formed here; it is a central and very destitute region in these respects; a great desire for religious instruction prevails throughout, and a great blessing would certainly follow such an establishment, if only the needful persons and means could be found. It is delightful to witness the fervor and zeal for souls and the cause of CHRIST, that fills and animates our dear missionary brethren of this island. Indeed, it is almost incredible what they undertake and go through, most of which is known only to "Him who seeth in secret," and at furthest to those for whose benefit these efforts are made. I most devoutly wish that the religious public of our country were better acquainted with the nature, extent, and usefulness of the United Brethren's labors. The wants of this island alone are immense. A great responsibility rests upon Christians of all nations. If, in any one spot on the globe, *here, in this island*, is now wanted a band of Christian laborers; and if there be a spot on earth, where Christian effort and enterprise should at this moment be directed, *here, here*, is a field worthy of its brightest display.

Brother Zorn will himself, in person, confirm what I have written, and, in fact, be your best source of information on this subject."—*New-York Observer.*

THE CHURCHMAN.

SATURDAY, MAY 14, 1836.

TERMS,

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year.

INFIDELITY.—We give the following extract from a late article in the Boston Recorder, as one of the "signs of the times."

'The times demand of all men a bold and decided defence of the truth. The foundations of civil government are assailed; and the assailants are connected, in various ways, with powerful parties. An editor in Boston, who wields an immense influence over a powerful party, has declared that he *acknowledges no government but that of the Most High.* And since he has repeatedly published this sentiment, the leaders of the party—Christian men, members of churches—have again endorsed his character as a man worthy to have influence. The right of civil government to take life, in any case, is questioned, and even denied, in religious publications. It has even been maintained, that a government using physical force in the execution of its laws, has no right to exist. Irreligious statesmen are urging, on the ground of Rousseau's doctrine of a "social compact," that government has no right to inflict capital punishment. Anonymous letters, addressed to the executive, are threatening that if incendiaries are executed, Boston shall be burned. Handbills are scattered, denouncing the possession of private property, as "monopoly," and all laws for its security as unrighteous and oppressive. Conventions are proposed, to decree the abolition of all existing debts, and an equal division of property. Mobs congregate to inflict what violence they please; and learned theologians gravely argue the unlawfulness of dispersing them in any way but by persuasion. And the reasoning by which all these parties justify themselves, if thoroughly examined, will be found to rest ultimately on the same false principles; principles which, if admitted, would prove that no government ought to exist in the universe—not even "that of the Most High." Truly, it is time for serious thought.'

To this we beg to add a few disconnected facts which have come under our observation, in further illustration of the activity and increase of infidelity. A professor in one of the largest colleges in the United States told us, in conversation, a few days since, that in going one morning to the college, he found a man with a large supply of tracts, which he was distributing to the students. On examination, these tracts proved to be infidel publications of the greatest malignity; and it was ascertained that the distributor had shown himself an indefatigable missionary in the cause, having travelled through the New-England States for the purpose of disseminating his principles. A gentleman of liberal views of religion, now in this city, has been for a long time engaged in collecting statistical facts illustrative of the present state and tendency of the press in our country. The result is, that pernicious and demoralizing literature preponderates, to an alarming extent and in an increasing ratio, over that which is favorable to piety and virtue. We give the result, without holding ourselves responsible for it; we have no doubt of the accuracy of the facts on which it is based, but are not sufficiently informed as to the principles on which the inquiry has been conducted. It has been stated, and, we presume, correctly, that the infidels of this country are an organized body, having their head quarters in large cities, and confederated associations in the smaller towns and villages, in different parts of the country. It is well known that they have long been in the habit of systematically desecrating the Lord's day, with the mockery of religious services—that they have speakers on these occasions of popular address and no mean abilities—that they have papers devoted wholly to their cause, and that they have their bookstores for the vending not only of blasphemy and ribaldry, but of the larger treatises which men of acute, but perverse minds have written in defence of their demoralizing tenets. And not only is their sect organized, but their faith—if we may so term it, is digested. One secret of the weakness of Unitarians has been that their opinions are fugitive and scattered, and that the positive part of their system presents no one strong point on which they can rally and present a united front. It is not so with the infidels of this country at the present time. They are united in one positive, distinctive creed; and this creed is a compound of Pantheism in religion and Epicureanism in morals; they admit, in terms, the existence of the Supreme Being, but identify him with nature, and scout, with the most supercilious confidence the great truth of *human accountability*, which lies at the basis of the Christian religion and of social government. Not long since a gentleman, in crossing one of our largest ferries ventured to offer a mild expostulation to the ferryman for vociferating, on a trifling occasion, some of the most tremendous oaths and curses that ever assailed his ear. Much to his surprise, he was answered with a metaphysical argument going to show that man was irresponsible for his belief and actions, backed with the confident declaration that the whole of the religious world were either fools or knaves. A clergyman of great respectability was lately heard to remark that there were many parts of this city in which he should not think it safe to walk in his clerical robes. In travelling, in places of public resort, and in promiscuous society, evidences enough may be had of the rifeness of infidelity in the vulgar mind. The course of legislation which has been pursued in our country, from the acknowledgment of our independence to the present time is proof that infidelity is not confined to the vulgar, but that there is a class of politicians who would be glad to extirpate every vestige of religion from our civil institutions, and have the laws of the land based and administered on the principle of utility as opposed to that of moral accountability. Thus constant efforts have been made to withdraw legislative sanction from the observance of the Lord's day, to disconnect education from religion, to abolish the prevalent recognition of Christianity in public bodies by the appointment of chaplains and religious services, and to dispense with religious qualifications for oaths. The mobs which have broken out in different sections of the country, are ebullitions of the spirit of misrule and licentiousness which infidel opinions engender. The Agrarian party, which has made its strength felt, and to the progress of which the structure of our government offers a feeble barrier, is nothing more than an attempt to apply the principles of infidelity to civil government.

We might proceed to accumulate the floating evidences of the prevalence and increase of infidelity; but let these suffice for the present. We have no fear that the cause will finally triumph, or that it will ever raise itself to respectability. But we do think, and have long thought, that the majority of our clergy and pious laity regard the evil with too much unconcern, and make too little special effort to arrest its progress. It is too commonly supposed by such of the clergy and others as have no opportunity of observing the under-current of social opinion, that the truth of Christianity is a proposition which is never to be called in question, and that the infidel writers of former ages have long since passed into oblivion. "Who, born within the last forty years," inquires Edmund Burke, as quoted by a writer in the last Protestant Episcopalian, "has read one word of Collins, and Toland, and Tyndal, and Chubb, and Morgan, and that whole race who called themselves free thinkers?" And who, we may ask in reply, in this "enlightened age" reads Hooker, Barrow, Cudworth, Bacon, and that whole race who, under GOD, have moulded the moral and religious sentiments of modern times? But because these writers are not read, does it follow that their opinions are not propagated? It was the quaint complaint of the author of the "Anatomie of Melancholy" that book-making in his day resembled the process of pouring out of one vessel into another: and if any one will take the pains to look into the infidel trash that is now circulating in our country, he will be convinced that there are some at least in this age aspiring to be guides of the people, who avail themselves of the labors of Collins, and Tyndal, and Bolingbroke, to as much purpose as the clergy avail themselves of Pearson, and Jackson, and Butler. And these old [infidel] authors, are read and metamorphosed and introduced to the public under new forms and phases, for the very reason which the writer in the Protestant Episcopalian, to whom we have just referred, assigns as the cause of their fancied neglect; *viz.* because their writings, which affect to support natural religion, and to oppose only the Christian religion, tend to produce, as in fact they covertly advocate, a system of Atheism: for it is not Deism, nor any modification of natural religion which constitutes the vulgar infidelity of the present times; but that very Atheism (though under another name) which is commonly thought to be so absurd and powerless as to work its own ruin. In former times the contest has been with Deists, and the defenders of Christianity have thought that they gained their point by proving that Deistical systems must run, both logically and practically, into Atheism. But in the glorious "march of intellect," Deists and Unitarians find themselves in the back-ground, and the emancipators of the public mind from the thraldom of prejudice, hereditary prescription, authority, and all the other evils that glare so horribly in a fourth of July oration, or the graduating speech of a college commencement, are now to be found among the venders of Atheism. Possibly this is the expiring gasp of all the cant of a certain class of intellectual new-lights, and may be regarded as a token of returning sanity: but as yet we see no evidence of such a change, and have reason to fear that infidelity is, and for some time will be, considerably on the increase.

We have said thus much merely to call attention to a state of things which is too little heeded, and to undeceive those who think that no danger is to be apprehended from infidelity; and that, therefore, it is undeserving of notice. We shall now append, as briefly as we can, a few suggestions as to the duty of Christians, in view of the evil.

1. The evil ought not to be disguised, but freely admitted; and, on proper occasions, fully met. The truth of our religion is a subject of rational inquiry: it challenges such inquiry, and every believer should endeavor to be so well acquainted with its outworks as to be able to give a reason for the *faith*, as well as the "*hope*," that is in him. This end would be greatly promoted if the evidences of Christianity were made more frequently prominent in the pulpit. Some intelligent observers blame the clergy for a deficiency in this respect; but the fault lies in a greater degree in the people, who will bear no preaching which is not addressed to the imagination, the passions, or the senses. It may be, however, that a clergyman is sometimes deceived by taking the sentiments which are generally expressed in his presence, to be a fair indication of the public mind. A distinguished clergyman was once heard to remark, in substance, that the principles of Butler's Analogy, and other such works, were now established: in the last age it might have been well to introduce them into the pulpit; but in the present state of advancement in religion it was useless to revert to first principles, and only necessary to urge the people to apply truth, and carry it out into action. If such be the general sentiment of the clergy, infidelity will have free course. We should suppose that every clergyman would aim to have his congregation well instructed in the evidences of their faith. To what extent are these taught in Bible classes?

2. The attention of Christian inquirers ought to be especially directed to the subject of *moral accountability*, the grounds on which it rests, the objections with which it is assailed, the arguments by which it is supported, its vital importance to the well-being of society in all its relations, and the ruinous consequences of its rejection. This, we repeat, is the common point of attack for infidels of the present day; this is the point which, so far as our observation has extended, all the infidel speeches and publications for the last ten years have impugned. We refer to an article on our first page as a good instance of a refutation of a popular objection to this fundamental truth; and, however repulsive the article may be from its intellectual tone, we venture to say that there are thousands of citizens, especially among mechanics and day-laborers, that are quite familiar with the objection.

3. We ought to avoid *ultraism* both in doctrine and practice.

Every form of ultraism in doctrine has been favorable to infidelity. Two forms of it especially are probably the parents of nine-tenths of the infidelity now in existence; those, we mean, of Romanism and Calvinism. The mental licentiousness which has prevailed since the Reformation, and of which revolutionary France was so terrific an example, is in the main a reaction from the bondage and debasement of Popery. And it is truly melancholy to see how the *Calvinism* of the last age has prepared the way for the *fatalism* of the present. We do not mean to apply the term Calvinism, however, to any system of belief which fairly and practically recognises the doctrine of moral accountability.

Practical *ultraism* is still more directly subservient to infidelity. We should avoid coldness, formalism, and apathy, and engage with ardor in all judicious plans for maintaining and disseminating the elements of religion and sound morals: unless we are *active*, we shall never have credit for being sincere. On the other hand, we must avoid all excitement, extravagance, and visionary schemes: unless we are judicious in forming our plans, our activity in prosecuting them is only productive of mischief. Religion flourishes best in the temperate zone, at equal distance from the frozen seas of skepticism, and the burning heats of enthusiasm.

There is another species of ultraism which, under a more specious garb, is doing more mischief. We hardly know how to describe it better than by saying that its devotees are inebriated by too copious draughts of the spirit of the age. They take a few principles, and push them out at all hazards, disregarding the *antagonist* principles of equal authority, which would serve as a practical check to their abuse. They drive ahead temperance in a manner that would bring society back to a state of savage existence. They denounce war, and preach up peace in a way that would leave the nation as defenceless as a flock of sheep in the midst of wolves. They would extirpate slavery, if, in the very act, they should establish the reign of anarchy and blood. They cry up freedom till it runs into licentiousness, and are so infatuated with the notion of self-government that they think statute law a disgrace to civilized society. Hence all the morbid sensibility about capital punishment, and other old-fashioned discipline, so unsuitable to this refined and illuminated era. All this chimes in with Rousseau's doctrine of the social contract and other Atheistic schemes, and is not only the nutriment of infidelity, but rather partakes of its essence. It deserves the appellation of "Atheistic Radicalism."

4. It is important to pay the highest and most serious regard to the institutions of religion, especially to the observance of the Lord's day, and public worship. A religion which is all spirit may live in heaven, but is very sure to evaporate from earth. The Lord's day and public worship are visible representations of religion, and are more or less identified in the minds of men with the religion which sustains them, and is diffused through them. Travelling and other desecrations of the Sabbath are direct contributions to the cause of infidelity. Men are apt to attend public worship merely from selfish motives, and deem it no sin to absent themselves if the preacher is not to their liking. In large cities the evil of this course is not felt; for out of the great variety of preachers the fancies of different hearers may be easily gratified. But in the country its effects are most disastrous. Many good efforts at the permanent establishment of public worship are frustrated, because those whose co-operation is most valuable are not pleased with the preacher. Can such persons make no sacrifices? We would have them, if possible, regard public worship as a divine institution; and as the means of laying broad and deep the foundations of social order, good government, and domestic happiness. In most parts of our country, infidelity has already some foot-hold: abolish public worship, and its triumph will be certain.

5. It would be well for those engaged in missionary plans, to familiarize their minds with the state and tactics of infidelity. Every mission which fails to establish Christianity, is sure to increase infidelity. Abortive missionary schemes are a fruitful theme of ridicule, and are industriously circulated both orally and in print, as the evidences of a visionary, priest-ridden state of society.

6. The greatest care should be taken to exhibit clear views of Christian truth. Probably not an infidel in our country understands what Christianity is. Listen to their philippics, read their books, and you find them for ever fighting against the fantastic and extravagant dogmas of some sect, and showing an utter ignorance of the simple principles of the Gospel. It is greatly to be regretted that much of the preaching, and many of the tracts of the age, by giving distorted views of the doctrines of human depravity, and of the atonement, have given this evil an almost irretrievable possession of the public mind.

7. We should uphold the indissoluble connection between religion and morality. Every body is ready to scout Antinomianism as an exploded error, and yet religion and morality are probably as effectually dissevered in the minds of men now, as in any past age. Men of unblemished morals, and possessing a belief in revealed religion, are denounced as "heretics," or as "unconverted," because they fail to discover some truths which we find, or do not use the shibboleth of our party; while men of morose and avaricious tempers, who can pray in our forms, (we mean *extempore* forms as well as written ones,) are extolled as saints of vital piety. In our judgment there will be a happy revolution of language when *moral* and *religious* come to be convertible terms, and it is seen that every moral man must be religious, and every religious man moral. And we cannot help thinking that this end will be more nearly attained when the clergy of our most numerous religious denominations shall have learned to preach Paul less and CHRIST more; and when for the hundred sermons which we hear on "CHRIST the sacrifice for sin," they give us more than one on "CHRIST the example of godly life.

8. In this country every thing depends on individual effort. So far as the law of the land goes, infidelity has at least an equal chance with Christianity; and if the time should come when religious belief should not be deemed necessary to give validity to an oath, infidelity will then be the established religion of the country. In this state of things every individual should feel a deep sense of responsibility for the use of his talents, and aim by private efforts to equalize the burthens of life by the sacrifice of the superfluities of luxury, and by endeavoring to alleviate the condition of the poor and afflicted. Ministers of the Gospel should be eminently simple and frugal in their habits, and self-denying and resolute in their labors. Men who have dependants, without any laxity in their requirements, should be liberal in their compensation. Men of wealth should patronize all judicious projects with increasing readiness and generosity, and they who have little, should, in the same way, contribute cheerfully of that little. Every Christian, in fine, should feel himself laid under additional obligation to think and act as becometh a disciple of JESUS CHRIST.

And last, though not least, let all men stand firm, and trust in the Bible and in the Republic; and not, in their aversion to infidelity and licentiousness, shape their course toward the opposite, but equally pernicious extremes of Popery and monarchy. We may meet with partial reverses, failures in one quarter and excesses in another; but society will ultimately reach the point of wise, and safe, and settled self-government; with institutions free but not licentious, conservative but not despotic.

OLD AUTHORS.—We are pleased with every proof which we find in modern literature, of a just appreciation of the old divines. One such we have transferred to our present number. The works of Taylor,

and Barrow, and South, and their illustrious compeers, are not the exclusive property of theology, but should be read by all who aim to be thoroughly versed in elegant literature. We hope that the eloquent contributor to the American Monthly will be induced to walk more frequently on the hill of Hermon as well as Parnassus, and that his example may not want imitators among the rising authors of our age.

CATHOLIC UNION.—On our last page will be found a short extract from the interesting pamphlet which we lately noticed, by a presbyter of our Church. The pamphlet is now published and for sale at the Press; and whatever the reader may think of the views of the writer, we are confident he will not regret its perusal.

THE Rev. Dr Wainwright, of Boston, is now in this city, and expects to embark for England in the packet of the 16th.

BISHOP ONDERDONK'S VISITATION.—Several typographical errors occurred last week in the paragraph of the Bishop's appointments commencing Sept. 11. It is now correctly printed.

The paragraph next preceding the above has been altered by substituting *Le Roy* for *Stafford*.

ECCLESIASTICAL AND MORAL.—"Zeteticus" ought to remember that the discussion of which he speaks is one of his seeking, not ours; and if therefore it "is not at all advanced," he has nothing to blame but his own tactics. If he wishes to advance he must cut his own road, and not wait for us to cut it for him. The present article is a mere skirmish on the outworks; it would be easy to reply to every paragraph in another of twice its length, and fasten upon him the charge of contradiction and confusion from which he aims to escape. But this, while he studiously avoids the heart of the subject, would be useless. We shall merely therefore take up the first paragraph, and dismiss the rest, with the saying, "*Ab uno disce omnes.*"

"We are discussing a nice theme. 'Dictionary' definitions and 'popular senses' will not serve our purpose, if we wish to do the work well. If '*moral*' is to be understood to mean 'relating to the mind or soul;' either it must be included in '*ecclesiastical*,' or the Church must be taken not to have relation to the mind or soul"

Now suppose the case of a man who had been thoroughly convinced that the *body* and *soul* could never exist apart. We own that such a man must appear in the eye of common sense *non compos;* but then to make the case supposable, we will let him be a scholastic theologian. We have attempted, we will suppose, to convince this man of his error; we have given him the best proof we could, that the soul may exist without the body, and have pointed him to an idiot, (made such by disease,) a lunatic, or corpse as proof, from fact, that the body may exist without the soul, or in a union with it more or less perfect. We have reminded him that both *body* and *soul* are gifts of GOD, and that things relating to the body are *bodily* gifts, and things relating to the soul are *moral* gifts; that nevertheless they are not necessarily united, but may exist in a union more or less perfect, or entirely separate. In answer to this common-sense observation, we are met with a query, "Pray, Sir, what do you mean by *bodily* and *moral?*" Any dictionary, we reply, may furnish the answer to so simple a question. "Sir," rejoins our ecclesiastical materialist, "we are discussing a nice theme. Dictionary definitions and popular senses will not serve our purpose, if we wish to do the work well. If moral is to be understood relating to the mind or soul, either it must be included in *bodily*, or the *body* must be taken to have no relation to the soul!" Umph! we reply, this is *ad absurdum* with a vengeance; but, my friend, you have come to a piece of ice on which you have slipped and fallen down. The slippery spot is the words "*relating*" and "relation:" when we say "*bodily*" means *relating to the body*—or, to pass from the hypothesis to the reality, when we say, that "ecclesiastical" means, as Dr. Johnson defines it, "relating to the Church"—we use the word "*relating*" as synonymous with "belonging;" whereas, in your "slap dash" conclusion you take the word "relation" in a different and broader sense. Our friend, for we must again revert to the hypothesis, (happily *the transition is quite easy*,) owns the fallacy, but still holds to his hallucination, and contrives new syllogisms to support it. Thus it is that the plainest subjects under heaven are mystified, and a persevering disputant will burrow in his learning like a ground-mole: the harder he works the deeper does he get into the earth.

"I begin to doubt," says Zeteticus, "whether we *can* understand one another." If we had complained of any difficulty in understanding the system of spiritual "effluxes," and inseparable union between the outward institutions of the Church, and the moral influences of the Spirit, the complaint might be pardoned But when we distinctly express the belief, that while both are the gifts of GOD, they are not *necessarily* united, but may and often do exist independently of one another, using words in their common acceptation and giving various illustrations of our meaning, we can only say that if our excellent friend Zeteticus gains credit for ignorance of our meaning, he will be more indebted to the reader's charity than sagacity.

MICHIGAN.—The publication of the proceedings of the Standing Committee of our Diocese, in relation to the choice of a bishop for Michigan, appears to have excited much surprise. The Christian Witness resents it as an attempt "to dictate to the House of Bishops the manner in which it shall interpret a canon relating entirely to its own doings." The Episcopal Recorder says, "To put together such a string of conditional propositions—propositions of which nothing is either affirmed or denied—to suggest these unsubstantial doubts to the Church at large, as a ground for preventing the consecration of a clergyman whose fitness for the office of a bishop is not denied, appears to us a course utterly at variance with justice and propriety." Evidently sympathizing in these sentiments, though without definitely expressing an opinion, the Catholic Herald inserts an account of the proceeding in his columns as a transaction worthy of attention and record.

We understand that reports favorable to the consecration of Mr. M'Coskry have been received from seven of the standing committees, among which is that of the Diocese of North-Carolina.

SUNDAY SCHOOL UNION.—By a notice in another part of the paper it will be seen that the annual meeting of the Board of Managers of this important institution will take place next month. We are requested by the Secretary, to ask the attention of the superintendents of all schools belonging to our Church to the notice, that they may be reminded he will need reports from their respective schools before that time, to enable him to preface the annual report to be submitted to that meeting. Earlier notice to this effect would have been given, had he returned sooner from his southern tour. He would be glad to have a report from *every* school connected with our Church, and would thank the person sending it to state whether it be auxiliary to our Union, or not. If the reports be sent immediately, they will reach him in season for the purpose for which they are solicited.

Will the other periodicals of the Church have the goodness to place this article under their editorial head?—(*Communicated.*)

AT a meeting of the Standing Committee of the Diocese of Connecticut, held in the city of Norwich on the 3d, and, by adjournment, on the 4th and 5th of May, 1836, a communication was laid before them by the President, from the Right Rev. William White, presiding Bishop of the House of Bishops, informing them of the resolution of the Convention of the Diocese of Michigan, held on the 25th day of November, 1835, to request the election of a bishop for that Diocese by the bishops of the Church; of his having communicated the same to the several bishops; of a concurrence of seven bishops with himself and the Right Rev the Assistant Bishop of the Diocese of Pennsylvania, being a majority of the bishops, in selecting as a suitable person for bishop of the said Diocese, the Rev. Samuel A. M'Coskry, a presbyter of the Diocese of Pennsylvania; and of the said bishops having sent him their votes for the appointment of the aforesaid presbyter to that high and responsible office: in consequence of all which he declares the said Rev. Samuel A. M'Coskry to be duly elected bishop of the Diocese of Michigan, and asks the consent of this Standing Committee to his consecration.

Whereupon, it was unanimously resolved,

That this Committee do with great sorrow dissent from the declaration so expressed by the venerable presiding Bishop of the due election of the said Rev. Samuel A. M'Coskry as bishop of Michigan, and therefore do withhold their consent to his consecration till after the meeting shall be held on the 21st of June next, of which the presiding bishop has given notice to the several bishops of the Church with reference to this special object.

The reasons which have moved the Standing Committee to adopt this resolution are as follows: 1. The whole system of legislation and of practice founded upon it in our Church requires the intervention of deliberative bodies; and so far are we from perceiving any reason for a departure from the general analogy in the present case, that we think it one of those subjects of most grave import, which require a rigid adherence to the rule.

2dly. It is a matter of public notoriety, that a difference of opinion exists among the bishops as to the construction of the second section of the first canon of 1835, and since without any consultation only seven bishops have yielded to the opinion of the bishops of Pennsylvania, (who alone have enjoyed the benefit of that deliberation which the institutions of our Church demand,) it is to be presumed that the remaining eight bishops are, also without consultation, adverse to that opinion. It is impossible, therefore, for us to foresee whether, if assembled, one or more of the nine bishops who constitute the present majority might not change their opinion, and by this means throw the majority into the opposite scale Consequently a full meeting of the bishops is in the highest degree important, even to decide on the construction of the canon.

3dly. The Standing Committee have reason to fear that the very unanimity of the nine bishops who constitute the present majority, has arisen from the nomination of the Rev. Mr. M'Coskry by one or more, either of the bishops, or of less responsible persons. The very remoteness of the bishops who have given their assent to the measure serves to strengthen these fears.

4thly. There is no evidence presented to this Committee that the persons claiming to be a Convention of the Diocese of Michigan were regularly so constituted, or that the bishops have had before them any evidence of the constitutionality of their proceedings. The only knowledge which this Committee have is derived from Vol. 5, No. 41, of the religious newspaper called the Churchman, by which it appears that of seven clergymen entitled to seats, three only were present, and one out of the country; and that of the lay delegates twenty-eight out of thirty-five were present, of which twenty-eight nineteen were from a single parish. As by the canon it is said that the bishops *may* select, the preliminary question is first to be settled, whether it is expedient for them to proceed to a choice immediately; and for this purpose it is necessary that they should meet.

5thly. By the 53d canon, entitled "Concerning the requisites of a quorum," it is expressly declared that in all cases in which a canon directs a duty to be performed, or a power to be exercised by any deliberative body consisting of several members, a majority of the said members, the whole having been duly cited to meet, shall be a quorum; and consequently that under the aforesaid canon of 1835, as limited by this rule, a meeting of the bishops is absolutely essential to the regularity of their proceedings. An election by written communications, without any meeting of the bishops, is therefore, in our view, null and void.

6thly. There is great reason for apprehension that should the consecration of Mr. M'Coskry now take place, the election might hereafter be set aside by the General Convention, or by the Diocese of Michigan, as uncanonical, and consequently null and void; and that the Church would again be placed in the position of having a bishop possessed of spiritual powers, but without jurisdiction. We forbear to state the evils which might arise from such a conjuncture, and which in our judgment are portentous beyond the power of the most experienced wisdom fully to foresee or calculate.

HARRY CROSWELL,
SAMUEL FARMAR JARVIS,
LEMUEL B. HULL,
SMITH PYNE,
S. B. PADDOCK,
Standing Committee.

The above is a true copy from the record of the Standing Committee of Connecticut.

Attest, SMITH PYNE,
Secretary S. C.

For the Churchman.

THE SPIRIT OF MISSIONS.

ARRANGEMENTS have been made for the prompt publication of this work The delay has been caused by the difficulty of procuring an editor A clergyman of Philadelphia has been requested to act as such until the meeting of the Board of Missions, and has accepted the office An appointment of a permanent editor will be made under the direction of the Board, at or after its meeting. There has been also some disorder in the subscriptions to the work and the circulation of it, which will be at once remedied, and effective agencies established. It will be printed and published at the office of the Protestant Episcopal Press, in this city, where subscriptions, or orders, or directions, will be received. The fourth number is in press, and the fifth or May number will be published two or three weeks after it Any neglect or mistake that may have occurred, will be attended to, if information be given at the office.

Subscriptions (one dollar each) MUST BE PAID IN ADVANCE. Unless such a rule were adopted and adhered to, the expense and labor in conducting the work would be greatly increased.

The *clergy* are earnestly requested to aid in procuring subscribers, as it will be principally by their agency that the work will have that wide circulation it deserves, as the organ of the Church in its missionary work.

For the Churchman.

NOTICE.

SPIRIT OF MISSIONS - COMMITTEE FOR DOMESTIC MISSIONS.—The Committee for Domestic Missions, hereby give notice to those who have transmitted their subscription money for the Spirit of Missions to their secretary, that the sum of $55 having been by mistake, or otherwise, sent by different persons to their office, their secretary, by their direction, some time since deposited the same with a firm in this city, designated in the first number of that paper as agents for receiving subscriptions, subject to the order of the special Committee having that paper in charge; and that the said special Committee, have by their order drawn the said sum from deposite.

115 Franklin-street, New York.
May 11th, 1836.

INTELLIGENCE.

BISHOP ONDERDONK'S PROPOSED ORDER OF VISITATION FOR THE PRESENT SEASON.

Sunday after Ascension, May 15, A. M. Utica, 4 P. M. New-Hartford; Tuesday, 17, Fairfield; 18, Norway; 19, Holland Patent; 20, Oriskany; 21, Rome.

Whit-Sunday, May 22, Paris Hill; Whitsun Monday, 23, Hamilton; Whitsun Tuesday, 24, Perryville; 25, Manlius; 26, Fayetteville; 27, Jamesville; 28, Syracuse, institution, A. M., confirmation, P. M.

Trinity Sunday, May 29, Geddes; 30, Onondago, West Hill; 31, Marcellus; June 1, Skaneateles; 2, Pompey; 3, Sherburne, 4 P. M.; 4, Norwich, consecration A. M., confirmation P. M.

First Sunday after Trinity, June 5, Oxford; 6, Greene, consecration A. M., confirmation P. M.; 7, ditto, ordination; 8, Coventry; 9, Bainbridge; 10, Fayetteville, consecration A. M., confirmation, P. M.; Festival of St. Barnabas the Apostle, 11, Huntsville, 10, A. M.; New-Berlin, 5 P. M.

Second Sunday after Trinity, June 12, Exeter; 13, Richfield; Wednesday, 15, Delhi, ordination A. M., confirmation P. M.; Friday, 17, Rensselaerville, Albany Co., ordination A. M., confirmation P M.

Fourth Sunday after Trinity, June 26, St. Michael's Church, New-York.

Fifth Sunday after Trinity, July 3, Fort Hamilton, 5 P. M.; Wednesday, 6, Sing Sing, consecration A. M., cofirmation P. M.; 7, do., institution.

Sixth Sunday after Trinity, July 10, Trinity Chapel, Staten Island, 5 P. M.

Seventh Sunday after Trinity, July 17, Westchester, A. M.; Eastchester, P. M.; 18, New-Rochelle; 19, Mamaroneck; 20, White Plains; Friday, 22, North Salem, ordination A. M., confirmation P. M.

Eighth Sunday after Trinity, July 24, Fishkill Landing, ordination, A. M., confirmation P. M.; Tuesday, 26, Ballston Spa; 27, Saratoga Springs; 28, Sandyhill; Saturday, 30, Granville.

Ninth Sunday after Trinity, July 31, Hampton; August 1, Whitehall; Wednesday, 3, Plattsburg; Friday, 5, Malone.

Tenth Sunday after Trinity, August 7, Potsdam; 8, Norfolk; 9, Waddington; 10, Ogsdenburg; 11, Morristown, ordination A. M., confirmation P. M.; Saturday 13, Brownville.

Eleventh Sunday after Trinity, August 14, Watertown; 15, Sacket's Harbor; 16, Pierrepont Manor, consecration A. M., confirmation P. M.; 17, do., ordination; Friday, 19, Constableville, consecration A. M., confirmation P. M.

Twelfth Sunday after Trinity, August 21, Oswego; 22, Fulton; Festival of St. Bartholomew the Apostle, Wednesday, 24, Moravia; 25, Homer, ordination A. M., confirmation P. M.; 26, A. M. do. institution, 4 P. M., M'Lean; 27, Aurora, consecration A. M., confirmation P M.

Thirteenth Sunday after Trinity, Aug. 28, Waterloo; 29, Canandaigua; 30, Allen's Hill; 31, Penfield; Sept 1, St. Luke's Church, Rochester; 2, Avon; 3, Genesce.

Fourteenth Sunday after Trinity, September 4, Mount Morris; 5, Dansville; 6, Wethersfield; 7, Warsaw; 8, Sheldon, ordination A. M., confirmation P. M; 9, Le Roy. 5 P. M.; 10, Batavia, consecration A. M., confirmation P. M.

Fifteenth Sunday after Trinity, September 11, Darien; 12, Newstead; 13, Medina, consecration A. M, confirmation P. M.; 14, Grace Church, Lockport;* 15, Lewiston, A. M.; Niagara Falls, 4 P. M.; Saturday, 17, Fredonia, consecration A. M., confirmation P. M.

Sixteenth Sunday after Trinity, September 18, Mayville; 19, Jamestown; Festival of St. Matthew the Apostle, Wednesday, 21, Ellicottville, ordination A. M., confirmation P. M.; 22, Olean.

Seventeenth Sunday after Trinity, September 25, Bath, consecration A. M, confirmation P. M.; 26, Pen-Yann, consecration A. M, confirmation P M.; 27, Hector, consecration A M, confirmation P M.; 28, Johnson's Settlement; Festival of St. Michael and all Angels, 29, Danby, consecration A. M., confirmation P. M.; 30, Candor, consecration A. M., confirmation P M.; Oct. 1, Binghamton.

Eighteenth Sunday after Trinity, October 2, Harpersville.

Nineteenth Sunday after Trinity, October 9, St. James' Church, New-York; Wednesday, 12, Ulster, Ulster county; Friday, 14, St. Peter's Church, Albany.*

The Bishop has been unavoidably compelled, much to his regret, to omit a few parishes which have not been visited since 1833, and in which special Episcopal services are not required. He will, however, perform with pleasure, any services in addition to the above, which may be asked of him, provided they are not inconsistent with punctually discharging those appointed.

Where an ordination is to be held, the candidate is expected to see that the proper number of presbyters, two at least, is in attendance.

* Where there is more than one church in the same place, appointments for confirmation are made for the different churches in different years.

VISITATION OF THE BISHOP OF CONNECTICUT.

THE Right Rev. Bishop Brownell purposes, by Divine permission, to commence his annual visitation of the parishes of his Diocese in the following order, viz.—

May 15th, Litchfield.
" 17th and 18th, Sharon, (convocation.)
" 19th, Salisbury, at 2 o'clock, P. M.
" 20th, Kent, at 2, P. M
" 22d, New-Milford, at half-past 10, A. M.; and New-Preston, at 3, P. M.
" 23d, Washington, at 2, P. M.
" 24th, Bradleyville, at 2, P. M.
" 25th, Milton, at 2, P. M.
" 26th, Watertown, at 2. P M.
June 14th, Northfield, at 2, P M.
" 15th, Bethlehem, at 2 P. M.
" 16th, Woodbury, at 2, P M.
" 17th, Roxbury, at 2, P M.
" 18th, Bridgewater, at 2, P. M.
" 19th, Brookfield, at 10, A. M.
" " Danbury, at 3, P M.
" 20th, Reading, at 2, P M.
" 21st, Ridgefield, at 2, P M.
" 22d, New-Canaan, at 11, A. M, (ordination.)
" 23d, Wilton, at 2, P M.
" 24th, Fairfield, at 11, A. M., (ordination.)
" 25th, Westport, at 2, P. M.
" 26th, Norwich
" 27th, Stamford, at 2, P. M.
" 28th, Greenwich, at 2, P. M.

On Friday, May 6, the Bishop of this Diocese consecrated Zion Church, Wappinger's Creek, Dutchess county, a beautiful edifice, erected on a site, and with stone, presented by the Hon. Matthew Mesier. The instrument of donation was read by the rector, the Rev. George B. Andrews; the sentence of consecration by the Rev. Reuben Sherwood, of Hyde-Park; and the morning prayer by the Rev. John Reed, D D., of Poughkeepsie, assisted by the Rev. John Brown, of Newburgh, who read the lessons; and the sermon preached by the Bishop. There were also present the Rev. John Dowdney, jun., of Kingston, the Rev. Robert B. Van Kleeck, of Flushing, and the Rev. Abraham Kauffman, Deacon, of Massachusetts.

NOTICE.

THE annual meeting of the Board of Managers of the General Protestant Episcopal Sunday School Union, will be held at the Protestant Episcopal Press, 46 Lumber-st., Tuesday, June 21, 1836, at five o'clock, P. M. The annual sermon may be expected on the preceding Sunday evening.

Besides the persons elected managers, all other persons who have subscribed and paid one hundred dollars, or fifty dollars, are also managers, and are hereby respectfully requested to attend the meeting.

By order,
F. H. CUMING, Secretary.

The other periodicals of the Church will confer a favor by inserting the above notice.

CITY MISSION DAILY INFANT SCHOOL.

A SERMON in behalf of the Daily Infant School of the City Mission Society will be delivered, and a collection made, at the Church of the Ascension, on Sunday evening, May 15.

This interesting charity, it should be borne in mind, is not supported by the funds of the City Mission, but by benefactions contributed or collected by a number of zealous ladies, piously devoted to the Redeemer's cause. Their school has also, as will be clearly shown, peculiar claims on the best sympathies and liberal support of all who love the Lord JESUS in sincerity.

NEW-YORK CHURCH-BUILDING SOCIETY FOR THE WEST.

THE first anniversary meeting of this Society will be held in St. Thomas' Church, on the evening of Monday, the 16th instant, at a quarter before eight, when several interesting addresses may be expected.

E. WENMAN, Secretary.

May 12, 1836.

NOTICE.

A stated meeting of the Board of Managers of the Young Men's Auxiliary Education and Missionary Society of the Protestant Episcopal Church in the city of New-York, will be held in the basement of Christ church, on Thursday evening, 19th inst., at half past seven o'clock.

The members of the *Society* are invited to attend.

By order of the Board.

CHARLES W. CARMER, *Recording Secretary.*

OBITUARY.

For the Churchman.

DIED, at Choraw, (South-Carolina,) Frederick W. Rhinelander, in the 38th year of his age.

Mr. Rhinelander was a native of this city, and a graduate of Columbia College. With a decided taste for literary and scientific studies, but too diffident and distrustful of his abilities to seek for eminence in a learned profession, he devoted himself, after leaving college, to mercantile pursuits. For these, however, he had no native congeniality of mind; nor did he acquire from habit that "love of trade" which nature had been either too penurious or too generous to confer; so that, after remaining some years in business, he relinquished without reluctance a mode of life which he pursued without relish. The two last years of his life were spent in retirement, in the bosom of his family, with no other alloy of happiness than was occasioned by the gradual progress, showing itself, at intervals, in severe attacks, of the malady to which he was finally a victim. In the course of last winter his rapidly declining health rendered advisable a resort to a warmer climate. He embarked accordingly for Charleston, with the intention, under medical advice, to use the waters of the Sulphur Springs; and with sanguine hopes, on the part of his friends, of at least a partial recovery. These hopes, however, were not permitted to be realized. He arrived at Charleston; but, within three days after his arrival, and on his way to the Springs, expired: proving by his readiness to depart, and by his humble reliance on that Saviour, whom from early life he had "confessed before men," in the highest solemnities of religion, that, though far from home, he was near to GOD.

A life thus spent contains little of general interest; and if public notoriety were the just measure of Christian eulogy, Mr. Rhinelander's name might pass into oblivion with no other tribute than the silent recollections of private sorrow. But Christian praise should not be governed by worldly celebrity; for the most illustrious examples of the all-pervading efficacy of Christian principle are precisely those which are least likely to be obtruded on the public eye. The humble and gentle virtues that blossom and exhale their fragrance in the paths of private and domestic life are more lovely and convincing proofs of the beneficence of the Sun of Righteousness than the planets that reflect his light in distant and majestic orbs. For such fruits of faith the subject of this sketch was conspicuous. Blessed with a native amiableness of temper, nurtured under Christian influences, and accustomed from early life to observe the ordinances of his Church, as the divinely appointed means of quickening his faith, he was eminently calculated for the enjoyment of *home;* and exemplified, in all the relations of domestic life, the benignant spirit of the Gospel. The excellences which shrunk from the observation of the world shone forth naturally, and with mild lustre, in the bosom of his family, and in the circle of his intimate friends. His piety was firm and unyielding, but unobtrusive and cheerful. In the general tenor of his life, it was manifested less by ardor of feeling than by an intelligent attachment to correct principles; though there were times both of joy and sorrow, as those who knew him can well testify, when the fervor of his manner showed how easily the embers of faith could be fanned into the flame of devotion. The warm feelings of his heart, his unaffected modesty, and purity of mind, blended with an unwavering integrity, a sound judgment, and a deeply rooted faith, imparted a pleasing dignity to his character, which conciliated the esteem of all, and endeared him with uncommon strength of attachment to those to whom he was united in nearer bonds. In short, if firm principles, sterling integrity, quietness in the discharge of duty, pious affections, a cheerful and placable temper, unostentatious charity, a substantial faith, and a pure life, are a proper theme of Christian panegyric, the writer of this brief, and, as is believed, faithful delineation, cannot much have erred in offering his humble but sincere tribute to the memory of Frederick W. Rhinelander.

ACKNOWLEDGMENTS.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

THE undersigned, as Special Agent, &c., gratefully acknowledges the amount of the contribution procured in Christ Church, Alexandria, D. C. $160 17—St. Paul's, Alexandria, D C., 129 25—All Saints', Holmesburgh, Penn., 23 12—Also, from a member of St. Mark's Church, Leroy, N. Y., in advance for books, subject to the order of the Rector of said church, 100 00. Total, 412 54

F. H. CUMING, *Secretary, &c.*

THE Subscriber, as Treasurer of the General Protestant Episcopal Sunday School Union gratefully acknowledges the receipt of a donation of ten dollars from Mr. Frazier, toward liquidating the debt of this institution.

May 9, 1836. FLOYD SMITH, 46 Lumber-street.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

THE Treasurer acknowledges the receipt of the following, viz.

From annual subscribers. $5 00—From Henry A. Davies, to constitute himself a life member, 15 00.

Total amount, $20 00

WM. H. TOWNSEND, *Treasurer,*
May 11, 1836. 160 Barrow-street and Bank of America

NEW-YORK PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

THE subscriber, Treasurer of the New-York Protestant Episcopal Education and Missionary Society, acknowledges the receipt of the following sums to the several funds of the Society, viz.

1836. *Missionary Disposable Fund.*

April 11. Received a donation from "one deprived of missionary privileges," for missions in the western part of this state, by J. S., $2 00.

April 13. Received "from the offerings of Christ Church, Sacket's Harbor," 5 00.

April 15. From Edward N. Cox, Esq., by the hands of the Right Rev. B. T. Onderdonk, 15 00.

April 19. From the Society for the Promotion of Christianity of Trinity Church, Utica, 6 53.

April 23. Collection made in St. James' Church, Skaneateles, Onondaga county, 6 00.

April 25. Collection made in Church of the Ascension, per the Rev. Dr. Eastburn, 239 74.

May 3. From the Parish Association of Calvary Church, Homer, Courtlandt county, 5 00.

May 5. From the Female Missionary Association of St. Matthew's, Bedford, Westchester county, 30 00.

Amount to Missionary Disposable Fund, $309 27

1836. *General Disposable Fund.*

April 28. Received from "M," of Grace Church congregation, New-York, $20 00.

1836. *Education Disposable Fund.*

April 3. Received from the Parish Association of Calvary Church, Homer, 3 00.

May 7. From the Sunday school of St. Mark's Church, Leroy, per Rev. K. Metcalf, 10 00. $13 00

BENJAMIN M. BROWN, *Treasurer.*

New-York, May 9, 1836.

FOREIGN MISSIONS.

SINCE the last public acknowledgment, the Committee have received—

From John Rogers, Esq., Treasurer of St. Thomas' Church, being the amount of various pledges handed in during the collection in that church in December, after a sermon by the Rev. Secretary and General Agent, 60 00—From W. H. Hubbard, Esq., Receiving Agent, Richmond, Virginia, donation for Greece, from R. D. Warwick, 10 00; from St. Thomas' church, Orange County, through the Rev. W. G. H. Jones, 8 29—From J. W. Hallam, contributed by the female members of St. James' Parish, Chicago, 15 00—By the hands of the Rev. Mr. Carder, from the Rev. Mr. Metcalf, being one-half the offerings of the Sunday school of St. Mark's Church, Leroy, for the Greek Mission, 3 50—By the hands of James Swords, Esq., Treasurer of the Domestic Committee, "being one-half of $36 00 collected in the Episcopal church at Northfield, Connecticut, at a meeting of the Church Missionary Association of Litchfield county, on the 20th April last, received from the Rev. William Watson, minister at Bethlehem and Northfield," 18 00—Also one-half of 7 58, collected on Christmas-day, 1835, in Trinity Church, Windham, Greene county, New-York, to be divided between the Domestic and Foreign Committees, per Rev. O. P. Holcomb, 3 79; From the Missionary Association of St. Michael's Church, Charleston, South-Carolina, per the Rev. W. W. Spear, being one-fourth of the collection, 46 25—From the Missionary Association of St. Philip's, by the same reverend gentleman, China, 5 00, Greece, 0 50, general purposes, 12 38; do. from a friend to missions, 0 50—By the hands of the Secretary and General Agent, offerings of St. Peter's Church, Cheshire, Connecticut, through the Rev. E. E. Beardsley, Rector, 7 50; a subscription of a lady to the Persian Mission, through the Rev. Hiram Adams, Rector of Trinity Church, Wilmington, Delaware, 5 00; St. John's Church Sunday school, Providence, 17 60; and from the infant school of the same parish, 3 00, to the Richmond Philanthropic School, Athens, Greece, 20 65—Amount received through the Rev. Secretary and General Agent, 33 10.

Amount of the whole, $144 02

HENRY CARY, *Treasurer.*

New-York, May 11, 1836.

DOMESTIC MISSIONS.

THE Treasurer of the Domestic Committee of the Protestant Episcopal Missionary Society has received the following contributions since his acknowledgments of the 4th instant.

Collection on Christmas Day, 1835, in Trinity Church, Windham, Greene county, N. Y., $7 38, to be equally divided between the Foreign and Domestic Committees, per Rev. O. P. Holcomb, $3 79—Collection in the Episcopal church at Northfield, Conn., at a meeting of the Clerical Missionary Association of Litchfield county, at that place, on the 20th April, 1836, per the Rev. William Watson, 36 00, one-half for each committee, 18 00—From the Rev. Mr. Metcalf, by the hands of the Rev. Mr. Carder, one-half of 7 00, being the offerings of the Sunday school of St. Mark's Church, Leroy, N. Y., to be equally divided between the Green Bay and Greek missions, 3 50—"Offerings" of St. Paul's Church, Troy, N. Y., to Domestic Missions, per the Rector, the Rev. Isaac Peck, 104 32—"Offerings" of St. Peter's Church, Cheshire, Conn. by the hands of the Rector, the Rev. E. E. Beardsley, 7 50.

Total, 137 11

The following contributions were forwarded from Charleston, South-Carolina, per the Rev. W W. Spear, viz. From the Missionary Association of St. Michael's Church, $185 00, three-fourths of which are for Domestic Missions, the residue for Foreign, $138 75—From the Rev. Paul Trapier, received from a member of St Michael's Church, for domestic purposes, 5 00—From the Missionary Association of St. Philip's, for missions in general, 47 44—For Domestic Missions, 44 56; for Green Bay, 00 56—A friend to missions, for Domestic Missions, 25 00—Rev. Paul Trapier, his pledge to the General Agent, for domestic purposes, 50 00—From the Rev. William Allison, received from a member of St. Paul's Church, for Dr. Kemper, 20 00.

Total, $331 31

☞ There were also included in this remittance from Charleston, for Foreign Missions, $12 28: for China, 5 00; for Greece, 00 50; for Foreign, 00 50; which have been handed over to the Treasurer of the Foreign Committee.

Contributions received from Frederick H. Stimpson, Esq., Receiving Agent for Boston and the Eastern Diocese:—From Monthly Concert of Prayer, for missions in St. Paul's Church, Boston, through the Rev. Mr. Stone, 88 00—From the Missionary Society of the Episcopal church at Gardiner, Maine, by the hand of E. E Stevens, 16 63—From T. Edson, monthly offerings of Trinity Church, Bridgewater, Massachusetts, 9 00—From the same, contribution of the Sunday scholars of said church for the benefit of the Indian school at Green Bay, 2 00

From the Rev G. L. Hathaway, being the weekly offering of the children of the Sunday school of St. Mark's Church, Warren, Rhode-Island, for Green Bay, 13 00.

Total, $48 63

The Treasurer also acknowledges, with much gratification, the receipt of a large box of clothing, for the use of the Green Bay Mission, from John Ferguson, Esq., of this city.

JAMES SWORDS, *Treasurer.*

May 11, 1836.

PRESS DEPOSITORY
46 *Lumber-street.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending May 12th, from the following persons. viz.

Postmaster Onancock, Va.—Rev. Robert A. Hallam—Thos. Latimer—Edward C. Bull—A B Ellison—L. H. Younge—J. N. Whitenin, *with remit.*—Postmaster Houlton, Maine—Rev. E. E. Beardsley—L. E. Dillingham—Rev. P. A. Proal—Rev. William Croswell—Rev. G. H. Norton—J. Hyde—Rev. Darius Barker.

Received by the Gen Prot. Episc. S. S. Union.

Bishop Onderdonk—Rev. L. Griffin, *with remit.*—Rev. G. H. Norton—James M. Steed—Rev. S. Fuller, jun.—Henry I. Noble, *with remit.*—Joseph Sanger—William Marshall & Co—A. E Miller.

SCHOOL FOR YOUNG LADIES,
NINTH AVENUE
Near the Protestant Episcopal Theological Seminary.

MRS. NEWTON and Daughters will continue their school at the above-mentioned place.

TERMS PER QUARTER.

Tuition, comprising Writing, Arithmetic, Grammar, Ancient and Modern Geography, Astronomy, History, Natural and Moral Philosophy, Chemistry, Botany, Mythology, Belles Lettres, and Embroidery,	$10 00
Ditto, including French,	16 00
English Tuition for the Junior Class,	8 00
Italian,	8 00
Drawing and Painting,	12 00
Piano,	15 00
Guitar,	10 00
Use of Piano,	1 00

TWELVE WEEKS IN A QUARTER.

The vacation during the month of August deducted. No allowance made for occasional absence.

REFERENCES.

Right Rev. Benjamin T. Onderdonk, Rev. W. Berrian, D. D., Rev. J. F. Schroeder, Rev. Professor Whittingham, of Theological Seminary Rev. W Powell, Rev. J. M. Forbes, Rev Samuel Seabury, Editor of the Churchman, Dr. V Mott, Professor H. J. Anderson, of Columbia College, Professor L. L. Da Ponte, of Columbia College, D A. Cushman, Esq., Floyd Smith, Esq., B B Howell, Esq., Charles Keeler, Esq., George Coggill, Esq., James Wallace, Esq.

THE REV. W. F. WALKER,

AT the solicitation of some friends, has concluded to take under his charge a limited number of boys for the purpose of education. He will receive twelve into his family, and twelve as day-scholars. His residence, 287 Third-street, is airy, healthy, and pleasant.

The school will be conducted in subservience to the principles of the Protestant Episcopal Church.

It is to open on Wednesday, the 18th instant.

A young man of experience in teaching, and who is a candidate for orders in the Church, has been engaged as an assistant.

Terms—for boarders, $200 00 per annum, for day scholars, $10 00 per quarter. W. F. WALKER, 287 Third-street.

From Habbington' Writings.

A HOLY MAN

Is onely happie. For infelicity and sinne were borne twinnes; or rather, like some prodigie with two bodies, both draw and expire the same breath. Catholique faith is the foundation on which he erects religion; knowing it a ruinous madnesse to build in the ayre of a private spirit, or on the sands of any new schisme. His impietie is not so bold to bring divinity downe to the mistake of reason, or to deny those misteries his apprehension reacheth not. His obedience moves still by direction of the magistrate: and should conscience informe him that the command is unjust, he judgeth it neverthelesse high treason by rebellion to make good his tenets; as it were the basest cowardize, by dissimulation of religion, to preserve temporall respects. He knowes humane pollicie but a crooked rule of action: and therefore by a distrust of his own knowledge attaines it: confounding with supernaturall illumination, the opinionated judgment of the wise. In prosperity he gratefully admires the bounty of the Almighty Giver, and useth, not abuseth plenty; but in adversity he remains unshaken, and like some eminent mountaine hath his head above the clouds. For his happinesse is not meteor-like, exhaled from the vapours of this world; but shines a fixed starre, which when by misfortune it appears to fall, onely casts away the slimie matter. Poverty he neither feares nor covets, but cheerefully entertaines; imagining it the fire which tries vertue: nor how tyrannically soever it usurpe on him, doth he pay to it a sigh or wrinckle; for he who suffers want without reluctancie, may be poore not miserable. He sees the covetous prosper by usury, yet waxeth not leane with envie; and when the posteritie of the impious flourish, he questiones not the divine justice; for temporall rewards distinguish not ever the merits of men: and who hath beene of councel with the Æternall? Fame he weighes not, but esteemes a smoake, yet such as carries with it the sweetest odour, and riseth usually from the sacrifice of our best actions. Pride he disdaines, when he findes it swelling in himself; but easily forgiveth it in another: nor can any man's errour in life, make him sinne in censure, since seldome the folly we condemne is so culpable as the severity of our judgement. He doth not malice the over-spreading growth of his æqualls: but pitties, not despiseth the fall of any man: esteeming yet no storme of fortune dangerous, but what is rais'd through our owne demerit. When he lookes on other's vices, he values not himselfe virtuous by comparison, but examines his owne defects, and findes matter enough at home for reprehension. In conversation his carriage is neither plausible to flattery, nor reserved to rigour: but so demeanes himselfe as created for societie. In solitude he remembers his better part is angelicall; and therefore his minde practiseth the best discourse without assistance of inferiour organs. Lust is the basiliske he flyes, a serpent of the most destroying venome: for it blasts all plants with the breath, and carries the most murdering artillery in the eye. He is ever merry but still modest: not dissolved into undecent laughter, or tickled with wit scurrilous or injurious. He cunningly searcheth into the vertues of others, and liberally commends them: but buries the vices of the imperfect in a charitable silence, whose manners he reformes not by invectives but example. In prayer he is frequent, not apparent: yet as he labours not the opinion, so he feares not the scandall of being thought good. He every day travailes his meditations up to heaven, and never findes himselfe wearied with the journey; but when the necessities of nature returne him downe to earth, he esteemes it a place he is condemned to. Devotion is his mistresse on which he is passionately enamour'd: for that he hath found the most soveraigne antidote against sinne, and the onely balsome powerfull to cure those wounds he hath receav'd through frailety. To live he knowes a benefit, and the contempt of it ingratitude, and therefore loves, but not doates on life. Death, how deformed soever an aspect it weares, he is not frighted with: since it not annihilates, but uncloudes the soule. He therefore stands every moment prepared to dye: and though he freely yeelds up himselfe, when age and sicknesse summon him; yet he with more alacritie puts off his earth, when the profession of faith crownes him a martyr.

From the American Monthly Magazine.

THE PROSE OF JEREMY TAYLOR.

Jeremy Taylor's prose, it is true, breathes not the full, warlike melody of Milton's, nor his sublimity of thought or munificence of language. Neither does it flash with the point and perpetual lightning-play of Fuller's epigrammatic style, but we walk in a soft moonlight atmosphere, a purple clime, instinct with flowers and odors: though death be the husbandman and the grave the field from which they spring. Taylor's Essay on "Holy Dying,"—if we consider its subject and the imagination lavished on it—resembles a day in the American autumn, when the sky is flushed with gorgeous clouds, and the forests are radiant with many-tinted leaves—glory and splendor on the earth and in the heaven; yet all together preaching a solemn lesson of decay, while approving the hand that pencilled them, no less than divine.

Taylor's prose is remarkable for the minuteness of its painting, and the always crowded state of his canvass. There is in it that overflow of thought which we look upon as one of the highest characteristics of great and pregnant minds. This miniature of detail is more particularly exhibited in the "Holy Living"—the twin-essay which accompanies the Holy Dying;—in this, sins are, as it were, set apart in packages, parcelled and marked; apportioned in vials, and labelled with letters of speaking fire.

Yet amid the dryness of this anatomic labor, gleams of Taylor's glorious nature burst out; thus he beautifully mentions as first among the means and instruments to obtain faith:—

"A humble, willing, and docile mind, or desire to be instructed in the way of God; for persuasion enters, like a sunbeam, gently, and without violence; and *open but the window, and draw the curtain, and the Sun of righteousness will enliven your darkness.*"

"Holy Living," is a code of practical morals, full of clearness of thought and a knowledge of the necessities of men.

It is so particular and pointed in its applications that in whatever condition a human being may be placed, a shaft is sure to reach him from some quarter of the vast and powerful bow; under whatever portion of the firmament of circumstance he may take his position, there is some star in the galaxy which will shed its light upon his path—developing past errors and disclosing newer and nobler avenues for his future footsteps.

But "Holy Dying," is the master-birth. A sentence in the opening dedication exhibits Taylor's modesty, and at the same time his determination to exert all strength and energy in completing his task:—

"It is enough for me," he says, "to be an under-builder in the house of God, and I glory in the employment: I labor in the foundations; and therefore the work needs no apology for being plain, so it be strong and well laid."

This resolution declared, he traverses the field of example, east and west, north and south, to pluck instances for his subject—to gather the fragments of ruin from every clime of the earth, out of which to build up this work—his honorary monument to death:—

"All the succession of time, all the changes in nature, all the varieties of light and darkness, the thousand thousands of accidents in the world, and every contingency to every man, and to every creature, doth preach our funeral sermon; and calls us to look and see how the old sexton time throws up the earth, and digs a grave where we must lay our sins or sorrows, and sow our bodies, till they rise again in a fair or an intolerable eternity."

His power over language and imagery is almost despotic. Like a skilful performer on a musical instrument, he can draw two tunes from a single string; his pen is the fountain of tears and of tempests. Illustrating that extensive sect of professors whose religion is rheumatic and affected sorely by a change of weather, he first speaks thus:—

"All is well as long as the sun shines, and the fair breath of heaven gently wafts us to our own purposes. But if you will try the excellency, and feel the work of faith, place the man in a persecution; let his bones be broken with sorrow; let his bread be dipped in tears, and all the daughters of music be brought low; let God commence a quarrel against him, and be bitter in the accents of his anger, or his discipline; then God tries your faith."

Warming and growing more vigorous as the labor of description increases, he proceeds:—

"In our health and clearer days it is easy to talk of putting trust in God; we readily trust him for life when we are in health; for provisions when we have fair revenues; and for deliverance when we are newly escaped: but let us come to sit upon the margent of our grave, and let a tyrant lean hard upon our fortunes and dwell upon our wrong,—let the storm arise, and the keel toss till the cordage crack, or that all our hopes bulge under us, and descend into the hollowness of sad misfortunes,—then can you believe, when you neither hear, nor see, nor feel, any thing but objections?"

Abounding in truth and wisdom like this, is not Taylor's "Holy Dying," a fountain to which our divines should resort? is it not a brook of Siloa in which they should bathe their feet, and ascend from it, strengthened and purified to do the work of the Lord?

Too true, and a sad truth it is, and too applicable even in this age, and in this latitude, what one of Taylor's wisest eulogists has said:—"Were his parts and endowments parcelled out among the poor clergy that he left behind him, it would have perhaps made one of the best dioceses in the world." We speak of the "Holy Dying," however, only as an eminent literary composition; we speak of Taylor as one of the finished masters of the tongue, not as an eloquent advocate and expounder of the truth; not as a chosen high-priest of the Gospel—but rather as a ministrant at a lower, though not altogether profane altar. Let a worthier assume the task of unfolding his religious views and expounding his creed; for us, we are content (so it has pleased Heaven) with worshipping afar off. Yet we can venture to say, that in his revelations of guilt, in his admonitions to duty, and in the remedies apportioned to different classes of crime, and different conditions of men, there seems to us a wonderful adherence to truth and experience; as much so as in one of the dramas of Shakspeare or Massinger.

The prominent trait of the prose of Jeremy Taylor is its beauty. If there are no brilliant and fiery outbreaks of soul, there is yet a perpetual and even eloquence; a silent charm which clings to it even in the least imaginative passages. There is sometimes a pathos in his allusions, which few poets can match. There is that affecting and vivid sentence, where he compares the youth of five-and-twenty suddenly cut down, with the "fair cheeks and full eyes of childhood;" and says:—

"So have I seen a rose newly springing from the clefts of its hood, and, at first, it was fair as the morning, and full with the dew of heaven as a lamb's fleece; but when a ruder breath had dismantled its too youthful and unripe retirements, it began to put on darkness, and to decline to softness, and the symptoms of a sickly age; it bowed the head and broke its stalk; and at night, having lost some of its leaves and all of its beauty, it fell into the portion of weeds and worn out faces."

Throughout most of Taylor's figures runs this vein of tender and graceful feeling; he reads the universe aright; he reads it as a poet, and sees therein mementos of decay—symbols of man's nature—types of the soul in all its changes—and an outward alphabet by which to read the inward spirit.

Taylor's mind was attuned to all that was glorious, and it fills the prose emanating from it with its own harmony. If I may be permitted to quote a fragment of unworthy verse I should say:—

His mind is temple-like:
It breathed of sanctity—high columns—
And a shrine where angel thoughts did worship;
Where painted windows lend a wondrous light
To every object moving in their many hues.

His wish, poured forth at the close of his "Holy Dying," we believe, is remembered:—

"I desire to die a *dry death*, but am not very desirous to have a *dry funeral;* some flowers sprinkled upon my grave would do well and comely; a soft shower to turn those flowers into a springing memory, or a fair rehearsal, that I may not go forth of my doors, as my servants carry the entrails of beasts."

Go, reverend spirit! vanish again into the past; the flowers are sprinkled; from these eyes the soft shower is rained!—return to thy old repose in the dust and quiet of upper shelves. I have called thee forth for a moment's amusement, to a busy and hurried generation.

Thy service is performed; thou mayest return into oblivion and rest! for *who reads the old English prose writers in these enlightened days?*

From Sir Walter Scott's Lives of the Novelists.

HUMAN REASON AN INSUFFICIENT GUIDE IN MORAL CONDUCT.

Whatever may be the inferiority of the ancients in physical science, it will scarce be denied, that in moral science they possessed all the lights which the unassisted reason, that is now referred to as the sufficient light of our paths, could possibly attain. Yet, when we survey what their system of ethics did for the perfection of the human species, we will see that but a very few even of the teachers themselves have left behind them such characters as tend to do honor to their doctrines. Some philosophers there were, who, as instructers in morality, showed a laudable example to their followers; and we will not invidiously inquire how far these were supported in their self-denial, either by vanity, or the desire of preserving consistency, or the importance annexed to the founder of a sect; although the least of these motives affords great support to temperance, even in cases where it is not rendered easy by advanced age, which of itself calms the more stormy passions. But the satires of Juvenal, of Petronius, and, above all, Lucian, show what slight effect the doctrines of Zeno, Epictetus, Plato, Socrates, and Epicurus, produced on their avowed followers, and how little influence the beard of the stoic, the sophistry of the academician, and the self-denied mortification of the cynics, had upon the sects which derived their names from these distinguished philosophers. We will find that these pretended despisers of sensual pleasures shared the worst vices of the grossest age of society, and added to them the detestable hypocrisy of pretending that they were all the while guided by the laws of true wisdom and of right reason.

If, in modern times, they who owned the restraint of philosophical discipline alone, have not given way to such gross laxity of conduct, it is because those principles of religion which they affect to despise, have impressed on the public mind a system of moral feeling unknown till the general prevalence of the Christian religion; but which, since its predominance, has so generally pervaded European society, that no pretender to innovation can directly disavow its influence, though he endeavors to show that the same results which are recommended from the Christian pulpit, and practised by the Christian community, might be reached by the unassisted efforts of that human reason to which he counsels us to resign the sole regulation of our morals.

Extract of a letter from a gentlemen at the South.

EPISCOPACY.

I see clearly the whole essence and distinctive principle of Episcopacy, *three orders, and the power of ordaining restricted to the highest,* exhibited in the New Testament, not formally, but incidentally, just as the baptism of children and the Christian sabbath are exhibited, as if it were a matter of course, notorious in the Church, too well known to require a special mention. It followed upon the polity of the Jewish Church, as the baptism of children followed upon their circumcision, or the keeping of the Lord's day upon the keeping of the sabbath. Hence, we find it in the Scriptures in the same incidental manner, but so much more plainly to my view, that if it have not scriptural warrant, the others are yet more destitute. It is in the same incidental manner that we find it, from the age of Ignatius (the disciple of John) to the Reformation, taken for granted as an institution notoriously universal and of apostolic origin. Now, when I consider that such was the unbroken chain of church organization for nearly 1600 years—that if any other subsisted during that space, it cannot be discovered either in the sacred Scriptures or the history of the Church—that if the apostles did institute a government essentially different, we have the problem to solve, how that apostolic institution could have been so thoroughly and suddenly laid aside by the primitive Church, and another, directly the reverse, taken universally in its stead, so that no one resisted, nor complained, nor doubted—as if the whole Christian world went to sleep *Presbyterian* and awoke *Episcopal,* and all forgot they had ever been any thing else, and left not the least record of any surmise that *any change had been made:*—when I consider that *nineteen-twentieths* of all who profess religion in the world are under *Episcopal regimen,* and in a very great majority had never heard of any other;—and, moreover, that if we could assemble the Church from all preceding centuries up to that of the apostles, we should find that the Non-episcopalians would be so few, that they would be as much concealed in the great assembly as a grain of sand upon the sea-shore:—I am constrained to ask, Where is the evidence that is sufficient, in spite of all this, to convince us that the Church of the apostles was not episcopal? Or, supposing it only *probable* that the fountain of this long and vast stream of episcopacy was in the institutions of the apostles, where is the argument of such immense importance, the benefit of such vast dimensions, as to warrant a departure in these times from so large a portion of the present Christian Church, and a total dissent from the known principle of the Church in all ages of which history treats? Your mind, like mine, is afflicted with the present divisions of the Christian Church. Alas! what would become of Christianity were it committed to its friends? Division abounds more and more—*this* it is, more than infidelity or popery, that cripples our strength. And why is division so easy—the sin of it so lightly esteemed? Because of the low estimate of the importance of searching antiquity and the sacred Scriptures for the original *draft* of the *visible* Church, and adhering to that; because of the prevailing idea that the *visible* Church is whatever any one chooses to adopt; and so that he has the spiritual grace, he need not trouble himself with forms and outward institutions; and again, because, in most of the sects, perhaps all, there is so little *visibility* retained, and what is retained is so committed to the varying modes, and tastes, and judgments, and fancies, and whims, and tempers, and abilities (*as to how it shall be exhibited*) of the various individuals who conduct their services, that the mass of the people form little decided attachment to the Church as *visibly* set up according to certain *visible* ordinances, but are bound to those things in little else than as they may be attached to the peculiar ways or talents of the minister with whose services they are connected. Change the minister to whom they are attached, and till you substitute something in a manner either similar or equally taking, you take away their attachment in a great degree to the peculiarities of their sect. Hence, the facility with which, under these circumstances, people will often leave the whole frame-work of their denomination, and join another because they like the *minister.*

The remedy of this array of evils is two-fold: adherence, on *principle,* to the ecclesiastical regimen of the ancient Church as a *principle* or *centre of unity* in the present visible Church, and adherence to a *liturgical worship,* suited to the dignity of the object and the wants of the weak and ignorant, as the *fence-work and chain of unity* in the visible Church.

From Hints on Catholic Union.

UNION IN THE MINISTRY.

Different opinions are held by different Churches, as to the proper channel of an external commission to the ministry; some placing it in the presbytery, some in the congregation, and some in the episcopacy. The advocates of each theory defend it on scriptural ground, and therefore it is not likely they would come to any understanding which required the abandonment of their ground. The only possible way of removing the obstacle appears to be this: In a council of representatives from the various Churches, assembled to debate the matter, let it be agreed to adopt that form of ordination, or conveyance of the external commission to the ministry, *which all believe to be sufficient, and not repugnant to the word of* God. In order to accomplish this, the sufficiency, and non-contrariety to the word of God, of the proposed ordination, must be the only question considered. There must be no inquiry which ordination is the most apostolical, or which the most like that of the primitive Church, or which the most excellent; for on these questions every one would have his own views, and of course would contend for them; and thus there would be a repetition of the old and endless controversies with which the Church has long enough been perplexed. The single point to be determined should be, what form of ordination is acknowledged to be valid by all, and may be received by all without any sacrifice of conscience. If no such ordination can be found, union is impossible. If there cannot be a cordial admission of the due authority of one another's ministry, by the several Churches, it is evident they must remain asunder. But the requisite ordination, it is believed, may be found. Let Episcopalians, Presbyterians, and Congregationalists, meet harmoniously and compare their views. Let them canvass the question in the spirit of brotherly love, and honestly endeavor to discover some ground of peace and union. Let them consent to substitute, in place of what they now prefer, any form of ordination in which all could conscientiously unite, and they would not be long in coming to a decision. This appears to be the most equitable, and indeed the only way of arriving at any harmony in the essential point of the ministry.* After an authorized council had decided upon the expedient mode of ordination, (*as a measure of peace,* be it observed, not what each would otherwise prefer,) all future ministers of the confederate Churches might be ordered according to it. Perhaps it could not be expected that clergymen, after having long preached the Gospel, and administered its ordinances, should consent to any new ordination; though in the cause of peace and union, we cannot tell what good men might be willing to do, especially as they could provide for the understanding, that there was no question about the sufficiency of their former commission, and that they submitted to this apparent reordination,† only for the sake of harmony and greater good. Yet all new candidates for the ministry might be commissioned according to the adopted mode. In a few years there would thus be a large number of clergymen, all having received their commission from a common source. These could officiate in any of the confederate Churches, for exchanges would be in the spirit of the union, and as charity would lead them, when preaching out of their own sect, to avoid its peculiar tenets, only the happiest effects could follow the arrangement. How would sectarian prejudices be dissipated, when congregations learned to listen, not exclusively to ministers of their own persuasion, but to all who proclaimed in truth the everlasting Gospel. How would their charity expand, when they learned to hail as brethren in Christ, not only the fellow-members of their own society, but all who love the Lord Jesus Christ in sincerity. Then too, at stated festivals of peace, might be seen the delightful spectacle of Christians of different name sitting down together at the table of their common Lord. Now they commune in clans, but then, like children of the same gracious parent, they would gather around his board in love, and anticipate the joy when they shall meet at home, at the marriage supper of the Lamb.

Then, further, missionaries of different name would go out hand in hand, wherever it were necessary, and labor together in the vineyard, which so greatly needs a combination of their strength.

* The question of the sufficiency of ordination could not be determined by the plurality of voices in the council. For the conscience of no *one* must be violated. The majority could not change the minority's views of truth. The problem to be solved is. what is expedient in the exigency, and lawful in the eyes of all. Any arguments of divine origin, or superior antiquity, would only throw the council into interminable discussion.

† Which might be done *hypothetically.* Thus, "If thou art not ordained, or duly commissioned, we now ordain," &c.

From the Nugæ Antiquæ.

DOCTOR HENRY COTTON, OF SALISBURY.

This Bishoprick being now reduced to a mediocrity more worthy of pity then envy, her majesty (as I have heard) made a speciall choyce of this her chaplain, being a gentleman of a worshipfull house, and her god-sonne when she was Lady Elizabeth, whereupon it is reported that she said, that she had blessed many of her god-sonnes but now this god-sonne should bless her; whether she were the better for his blessing I know not, but I am sure he was the better for hers. The common voice was, Sir Walter Raleigh got the best blessing of him, though, as I said before, I rather count it a curse to have his estate in Sherborne to be confirmed, that before was questionable. But it was his wisest way rather then to have a potent enemy and a tedious suite. He married very young; for I was told some yeeres since, he had nineteen children by one woman, which is no ordinary blessing, and most of them sonnes. A man that had three sonnes or more, among the ancient Romans, enjoyed thereby no small priviledges, though the later Romans make it not a merit in a Bishop. His wife's name was Patience, the name of which I have heard in few wives, the quality in none. He hath one sonne blind (I know not if by birth, or accident,) but though his eyes be blind, he hath an understanding so illuminate, as he is like to prove the best scholler of all his brethren. One especiall commendation I may not omit, how by this good Bishop's means, and by the assistance of the learned Deane of Sarum, Doctor Gourden, a seminary called Mr. Carpenter, a good scholler and in degree a batchellour of Divinity, was converted and testified his owne conversion publickly in a sermon upon this text, Acts ix. 18. There fell as it were scales from his eyes, saying that three scales hath bleared his sight, viz. antiquity, universality, and consent, but now the scales being fallen away, he saw plainly, their antiquity novelty, their universality a Babylonicall tyranny, and their consent a conspiracy. And thus much be said of my god-brother, and (be it said) without presumption your highnesse god-brother, Doctor Henry Cotton.

DOCTOR THOMAS DOVE, OF PETERBOROUGH.

I should doe both this worthy prelate and my selfe much wrong, if I should not commend him for many good parts, being one whom I have long known to have been greatly respected and favoured by the late queen; and no lesse liked and approved in the more learned judgment of his majesty. Howbeit the ground on which I would build his chiefe praise (to some of the aristarchy and sowre censures of these daies, requires first an apologie. For I remember, that even in Cambridge, about twenty-five years since, (and I am sure he remembers it too,) a question arose among the divines scarce fit for the schooles, lesse fit for the pulpit, yet was it both handled and determined in the pulpit, whether rhetoricall figures and tropes, and other artificiall ornaments of speech taken from prophane authors, as sentences, adages, and such like might be used in sermons, and not rather the plaine naked truth delivered out of the word of God. The precise sort, that would have the word and Church and all goe naked, saving some apron perhaps of fig-leaves, were not only earnest but bitter against the use of all such humane, or (as they call them) prophane helps, calling them, paintings unfit for chaste matrons. But the graver and more orthodox were of the other opinion, and namely my learned tutor Doctor Flemming, by appointment of the heads of the colledges in an excellent sermon determined the controversie. That seeing now the extraordinary gift, first of tongues, then of miracles was ceased, and that knowledge is not now infusa but acquisita, we should not despise the helpe of any humane learning, as neither St. Paul did, who used the sentences of poets, and hath many excellent tropes, with exaggerations in his epistles; for chastity doth not abhor all ornaments, for Judeth did attire her head as curiously as Jesabel, &c.

About twelve yeeres after this, the very same question in the same manner was canvased at Oxford, and determined in the pulpit by Dr. House against Dr. Reynolds, who held the other opinion. But upon occasion of this sermon, at which my brother (that had been his scholler) and myselfe hapned both to be present; he retracted to us his opinion, or rather disclaimed, as my Lord of Duresme that now is (but then Dean of Christ-Church) doth well remember. This opinion then being sound, that eloquence may serve as an handmaid, and tropes and figures, as jewels and ornaments to this chaste matron, divinity; I must say as I began, that his sermons are as well attended and adorned in this kind, and as plentifully as any of his predecessors have been, or his successours are like to be; and that they were wont so to be long since, sufficeth this testimony, that her majesty that last raigned when she first heard him, said she thought the Holy Ghost was descended again in this Dove.

SELECT SENTENCES—A HELP TO MEMORY.

Though at present under a cloud, the Sun is always the same.—*Sibbs.*

"Where day's last spark declines,
Glory everlasting shines."
James Montgomery.

The assaults of original nature will ever return, and we must not be surprised, if when one conflict is over another arises.
Golden Treasury.

Peradventure in the evening time it may be light.—*Zech.* xiv. 17.

If you are a Christian indeed, you will desire to obtain the spirit of courage.—*Doddridge.*

Bless, O Lord! and preserve thy Church dispersed all over the earth.—*Tillotson.*

The pleasure of sin is like a draught of sweet poison.—*Mason.*

Acknowledge God in *all* your ways, and thereby turn success and disappointment, prosperity or adversity into greater nearness and devotedness to God, and future enjoyment of Him.—*Fawcett.* See Prov. iii. 5; Ps. lxii. 8; Isa. xxx. 15; James v. 7, 8.

"Nor ever was his suit denied,
Who humbly knock'd at mercy's door."
Williams.

As a philosopher I examine, and say with Montague, "What *do* I know?"—*Lamartine.*

Gibbon, who, in his celebrated "History of the Decline and Fall of the Roman Empire," has left a memorial of his enmity to the Gospel, resided many years in Switzerland, where, with the profits of his works, he purchased a considerable estate. This property has descended to a gentleman, who, out of his rents expends a large sum annually in the promulgation of that very Gospel which his predecessor insidiously endeavored to undermine, not having had the courage openly to assail it.

DELAWARE ACADEMY.

The Male and Female departments of this institution continue in successful operation under the charge of Mr. E. H. Cressey, Principal, who is assisted by competent and experienced teachers. The course of instruction is thorough and complete, embracing the Latin, Greek, and French languages, Mathematics, the common and higher branches of English, and Music.

The experience and past success of the Principal, the delightful location, and acknowledged beauty of the village, together with the social and moral character of the citizens, render it a desirable place for parents to send their children for instruction.

Terms.—Tuition per quarter,	$3 00
Music, (with use of piano,) extra,	12 00

Board, per week, from $1 25 to $1 75.
Application may be made to the Principal or Secretary.

E. K. Maxwell, *President.*
Samuel Gordon, *Secretary.*
Delhi, Delaware Co., April, 1836. 6w.

SEMINARY FOR YOUNG LADIES,

CHESHIRE, CONN.

The Summer Term of Miss Cornwall's Seminary, will commence Wednesday, the 20th of April.

Tuition per term of twenty-two weeks.

Common English Studies,	$6 00
Higher English Studies,	9 00
French,	9 00
Latin,	9 00
Music, (including use of instrument,)	18 00
Drawing and Painting,	10 00
do. do. (including oil painting,)	15 00

Board can be obtained in the family with the Principal, and other families, at $1 50 per week, exclusive of washing and lights. As the number of boarders is limited to eight, it is necessary that all who wish board with the Principal, should make early application.

It is recommended that pupils commence with the term; but they will be received at any time during the term, and charged only from the time they commence. To prevent, however, the evils arising from irregular attendance, no deduction will be made for absence, except in case of protracted illness.

References.—Rev. E. E. Beardsley; B. Beach, Esq., Cheshire; Rt. Rev. Bishop Brownell; Rev. Dr. Wheaton, President of Washington College, Hartford, Conn.; Rev. Dr. Judd, New-Haven, Conn.; Rev. Mr. Jarvis, Chatham, Conn.; Rev. Dr. Turner; Rev. Dr. Hawks; Floyd Smith, Esq., New-York; Rev. Edward Neufville, Savannah, Georgia.

March 15, 1836.

BOARDING SCHOOL FOR BOYS,

NEW-HAVEN, CONN.

G. A. De Witt, Principal, (late Principal of Providence High School.)

Reference in New York to Rt. Rev. Bishop Onderdonk; Rev. Drs. Berrian, Anthon, and Eastburn; Rev. Mr. Schroeder; Rev. James W. Cooke, [St. George's Church;] Hon. Henry Meigs; Swords, Stanford & Co., 152 Broadway; Meigs D. Benjamin, Esq., 195 Pearl-street.

Providence, Rev. Dr. Crocker.
New Haven, Rev. Dr. Croswell; Wm. H. Jones, Esq.
Hartford, Rt. Rev. Bishop Brownell.
Boston, Rt. Rev. Bishop Griswold.
Washington City, Hon. John Forsyth; Hon. William J. Grayson.
Charleston, S. C., Hon. George W. Cross; Rev. President Adams.

Providence, R. I., July 30, 1833.

I have had the pleasure to know personally, and to respect highly, Mr. G. A. De Witt, for the last ten years. During the most of that time, he has been principal of a high school in this city; and through his instrumentality, an impulse has been given to the cause of education, which was much wanted. The feeling of obligation to him is very general. His devotion to this great cause has commanded universal approbation, and the personal sacrifices he has made to it, are above my praise. I therefore cherfully recommend him to the confidence of the public.

Nathan Bourne Crocker, D. D.
Rector of St. John's Church.

We fully concur in the above recommendation—F. Wayland, D. D., President of Brown University; R. Elton, Professor of Languages, Brown University; John A. Clark, Rector of Grace Church, Providence; Frederick A. Farley, Pastor of Westminster Congregational Society.

Mr. De Witt,—It gives me great pleasure, my dear sir, to join in the recommendation drawn up by the Rev. Dr. Crocker, and I do it most cordially. I beg of you to be assured, that you may at any time command whatever aid can be afforded to your advancement, by any thing which can be said or written by

Tristam Burges, Representative in Congress.

The following gentlemen have expressed their entire concurrence in the foregoing testimonials—John Griscom, Professor, &c.; R. Everett Pattison, Pastor of the First Baptist Church, Providence; Thomas T. Waterman, Pastor of the Richmond street Congregational Church; John Brown Francis, Governor of Rhode-Island; Henry Bowen, Secretary of State; Samuel W. Bridgham, Mayor of the city of Providence.

April 14, 1836. 6w.

PEW IN GRACE CHURCH FOR SALE.

No. 116, a front pew, in the north gallery of Grace Church, for sale. Inquire of James Van Nostrand, No. 32 West-street.

April 30.—4t.

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